ANSWERING THOSE WHO ALTERED THE RELIGION OF JESUS CHRIST

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بسم الله الرحمن الرحيم

الجواب الصحيح
لمن بدل دين المسيح

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1. The Arabic Alphabet

No.	Letter	By	Example	
1.	أ	A	Asad	أسد
2.	ب	B	Badr	بدر
3.	ت	T	Tabûk	تبوك
4.	ث	Th	Al-Haitham	الهيثم
5.	ج	J	Jâbir	جابر
6.	ح	H	Al-Hiwâlah	الحوالة
7.	خ	Kh	Khadîjah	خديجة
8.	د	D	Dînâr	دينار
9.	ذ	Dh	Dhul-Qa'dah	ذو القعدة
10.	ر	R	Ar-Ribâ	الربا
11.	ز	Z	Zainab	زينب
12.	س	S	Sûrah	سورة
13.	ش	Sh	Ash-Shâfi'y	الشافعي
14.	ص	S	Al-Ansâr	الأنصار
15.	ض	D	Diyâ'	ضياء
16.	ط	T	At-Tawâf	الطواف
17.	ظ	Zh	Azh-Zhihâr	الظهار
18.	ع	'A, 'I, 'U	'Aly, Al-'Ilm, 'Umar	علي، العلم، عمر
19.	غ	Gh	Al-Mughîrah	المغيرة
20.	ف	F	Al-Fâtihah	الفاتحة
21.	ق	Q	Banu Qaynuqâ'	بنو قينقاع
22.	ك	K	Umm Kulthûm	أم كلثوم
23.	ل	L	Abu Lahab	أبو لهب
24.	م	M	Umaimah	أميمة
25.	ن	N	An-Nasî'ah	النسيئة
26.	هـ	H	Hind	هند
27.	و	W	Al-Wâqi'ah	الواقعة
28.	ي	Y	Yathrib	يثرب

2. Vowels & Diacritical Marks

No.	Letter	By	Example	
1.	الفتحة	a	Fahd	فهد
2.	المد بالألف	â	Al-Isnâd	الإسناد
3.	الضمة	U	Al-Jumu'ah	الجمعة
4.	المد بالواو	Û	Al-Hudûd	الحدود
5.	الكسرة	I	Ash-Shirk	الشرك
6.	المد بالياء	Î	Ibn Sîrîn	ابن سيرين
7.	الألف المفتوحة	A	Al-Ahzâb	الأحزاب
8.	الألف المضمومة	U	Usâmah	أسامة
9.	الألف المكسورة	I	Al-Ihsâr	الإحصار
10.	العين الساكنة	'	Sa'd, As-Sa'y	سعد، السعي

Translator's Introduction

All praises be to Allah, Who conferred upon us the honor to be at the service of His Religion. Blessings and peace be upon Prophet Muhammad, who was sent with the guidance for all people, regardless of their race, complexion, or cultural or civilizational origin.

Allah, the Almighty, addresses Prophet Muhammad (peace be upon him) in the Glorious Qur'ân saying,

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ﴾

which means, "Invite (mankind, O Muhammad (peace be upon him)) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better." (An-Nahl, 16:125)

Shaikhul-Islam Ibn Taimiyah, one of the greatest Muslim Scholars ever, spent his entire life defending the religion of Allah at all levels. Among such areas was his concern to respond to the followers of other religions, both refuting their allegations about Islam and highlighting the aspects of corruption in their creeds.

In this area, Ibn Taimiyah wrote a number of works among which Al-Jawab As-Sahih Li-man Baddala Dina Al-Masih (Answering Those Who Altered the Religion of Jesus Christ) is a basic reference. Other books included: Ar-Radd 'ala al-Nasara (Answering the Christians); Takhjil Ahl Al-Injil (Refuting the Allegations of the People of the Gospel); and Al-Risalah Al-Qubrusiyah (Answering the Cyprus Message).

Al-Jawab As-Sahih Li-man Baddala Dina Al-Masih (Answering Those Who Altered the Religion of Jesus

Christ) is a comprehensive study in which the author not only refutes the Christians' allegations about Islam but also raises the contradictions of some Christian beliefs and even refutes their creedal principles. The book gains its originality from the fact that it is one of the strongest compilations ever laid down on its topic; and that's why it has been chosen for translation.

The translations of the Glorious Qur´ân were quoted from The Noble Qur´ân, by Dr. Muhammad Taqî-ud-Dîn Al-Hilâly and Dr. Muhammad Muhsin Khân; King Fahd Complex for the Printing of the Holy Qur´ân, Madinah, K.S.A.

Translations of the quotations from the Old Testament or New Testament were quoted from:

1. *Holy Bible: Containing the Old and New Testaments; Authorized King James Version*; The Gideons International; 1961 the National Publishing Co.;
2. *Holy Bible: New International Version*; International Bible Society, second print 2000.
3. *Al*-Kitab Al-Muqaddas (Holy Bible) CD-ROM, version 2.2, the Bible Society of Egypt.

Although the hadith were translated without their full chains of transmission, attribution has been made to their original recording in the different hadith compilations, which include Sahîh Al-Bukhary, Sahîh Muslim, Sunan Abu Dâwûd, etc.

The translation process of this book took a great effort from all members of the team.

We would like to express our thanks to everyone who took part or contributed to the reproduction of this translation, particularly Mr. As-Shahat At-Tahhan who

abridged and verified the Arabic source text, the translators, the revisers and the editor. May Allah reward them all for their work and make it helpful for those who seek guidance to the True Path.

Finally, we pray that this translation will provide useful information and advice to all its readers, regardless of their background, and that they may all benefit from it. We also hope that all our efforts on this book will be counted among our good deeds with Allah, the Almighty. Amen.

Muhammad Fadel

Preface

In the name of Allah, the Most-Beneficent, the Most-Mreciful

All Praises be to Allah Alone. May the peace and blessings of Allah be upon Prophet Muhammad, his family and his Companions.

The owner of Ummul-Qurâ Institution for Translation, Publishing and Distribution charged me to abridge into one volume, Ibn Taimiyah's, "The Right Answer for Whoever Altered the Religion of Jesus Christ." He asked me to abridge this work and reproduce it in a simpler and clearer style, so that it may be easier to translate into other languages. In this way the work will act as a solid retort in the face of missionaries who are endeavoring to raise suspicions against our religion, Islam, especially these days. For example, the modern day crusaders declared their purpose publicly, which is to convert the Islamic world into Christianity. They do not hide their enmity toward Islam.

Through this invaluable book Shaikhul-Islam, Ibn Taimiyah responds to a letter from Cyprus, from "Paul, the Monk; the Bishop of Sayda." The letter was entitled, "The logically proven statement that expresses the right conviction and sound opinion."

The letter is comprised of all the excuses and pleas that Christian scholars and pious Christians use to defend their religion, in the past as well as in recent times, which are based on many rational and logical arguments. Upon that, Ibn Taimiyah stood up to confront and expose the falseness and corruption of such allegations, thereby, clarifying right from wrong in order that those with sound judgment can make use of it. He also aimed at outlining and clarifying the Books, Justice and Wisdom with which

Allah sent His Messengers.

I have extracted the core meaning of this book through avoiding any weak hadiths, deleting the detailed comments and depending mainly upon authentic hadiths. In addition, I deleted any prolonged commentsty and quotations cited from the books of the Prophet's biographical history except for one or two which were required to verify the intended meaning. Sometimes, I mentioned the names of his resources in the lower margin of the book so that the reader may refer to it easily for further explanation.

I also omitted repetitive meanings, but preserved the text of the book completely so that the reader may quote from it directly, referring to its origin. Sometimes, I rearranged the order of some information in a way that would benefit the reader and prevent any confusion.

The goal of this abridgement is to make it easier for those who do not have access to read the original book. It is also a means of establishing a connection between the youth and their ancient, honorable heritage.

I ask Allah to make this book beneficial to all those who make use of it. I also beseech Him to forgive me for any negligence or errors, and to count this book amongst my good deeds, for He is able to do whatever He wills, and He is the most worthy of answering invocations and prayers. He is the best Helper and the best Supporter. May the peace and blessings of Allah be upon Muhammad, his family and his Companions.

Ash-Shahhat Ahmad At-Tahhan

Introduction

All praises be to Allah Who has not begotten a child, and Who has no partner in His Dominion, nor He is in need of having a helper, protector or supporter. I magnify Him with all magnificence.

I testify that there is no god but Allah Alone with whom there is no partner, the One, the Sustainer Who begets not nor was He begotten and there is non comparable to Him.

I testify that Muhammad is the Servant of Allah and His Messenger whom He sent with the guidance and with the right religion in order that it will overcome all false beliefs and Allah is sufficient as a witness.

Verily, Allah, Exalted be He, made Muhammad (peace be upon him) the last of the prophets and so, He perfected the religion (i.e. Islam) for him and for his nation. Moreover, He sent him after a long period of time had passed in the series of prophethood. Muhammad (peace be upon him), was sent when false beliefs and practices had become widespread and overwhelming, and when the right path was buried beneath the quagmire of deviation to false deities. So, through Muhammad (peace be upon him) Allah revived what had been effaced. Through him (peace be upon him) He suppressed the polytheists and infidels who were worshipping idols, fire, and the cross. Through him, He humiliated the disbelievers from amongst the people of the Book (Christians and Jews), and those who doubted and were suspicious.

In fact, Islam is the religion with which all Messengers and Prophets had been sent, and thus, no religion is accepted from any human being other than Islam. This also applies to those who came before Muhammad (peace be upon

him) and those who will come afterwards, for it is the religion of the prophets and their sincere followers.

The truthful religion provides proofs of exactness and truth for whoever contemplates it and for whoever undertakes to defend it. Therefore, the true religion strengthens one's certainty and increases the faith of the believers. Thus, the light of its guidance illuminates the hearts of all mankind.

Whenever a disputant defends a false religion, he is trying to straighten its curved stem but Allah, the Almighty will undoubtedly send the means to hurl the truth against falsehood, and refute its claims, and behold falsehood perishes! Then, its hidden corruption will be exposed after having been previously unknown to most people.

It was, in fact, a victory for the religion (i.e. Islam) when a message (in the form of a book), was sent to us from Cyprus, which appeared to support the religion of the Christians. This book included all their beliefs and the proofs they referred to which were detected by reason and logic. This motivated me to write a reply to it, which would be the undisputable, definite and right answer that aims at clarifying the the truth and setting it apart from falsehood, in order that those who have sound judgment would make use of it. Through it, I will illustrate to mankind, the Books, Justice and Wisdom with which Allah sent His Messengers. I will also mention the wordings of this book, chapter by chapter and I will follow each chapter with its appropriate reply. This reply will be prolonged and will include all relevant details whether they are main or subordinate, complicated or even dilemmatic themes and their solutions.

The content will be divided into six chapters as follows:

Chapter One:

Their claim that Muhammad (peace be upon him) was not sent to them but to the Arabs of the Pre-Islamic era. It will also contain their claim that the verses of the Qur'ân support this very idea as does logical contemplation.

Chapter Two:

Their claim that Muhammad (peace be upon him) praised their religion (in the Qur'ân) to the extent that their religion and practices should motivate them to adhere more to it.

Chapter Three:

Their claim that the prophethood of the early Prophets and their Books, like the Torah, Psalms and the Gospel assert the truth of their beliefs, namely: the Hypostases, trinity, unification and so on. Thus, they should adhere to them, as it is not acceptable for them to desert their beliefs as long as they are not abrogated by a text or annulled by rational deduction.

Chapter Four:

It includes their claim that the Trinity is proven according to logic and according to the revealed laws (i.e. the Prophetic traditions and their revealed Books) and that it agrees with the laws of Divinely revealed Books and Prophetic traditions.

Chapter Five:

Their claim that they are monotheists, justifying their words that imply polytheism, such as the hypostases, through claiming that they resemble the words in the Book of the Muslims which imply personification and incarnation.

Chapter Six:

Their claim that 'Îsâ (Jesus, peace be upon him) was sent after Mûsâ (Moses, peace be upon him) with a perfect religion (i.e. Christianity) and thus, there is no need for another religion (i.e. Islam) which aims at the same purposes and goals which have already been achieved. Thus, any religion after that of 'Îsâ is invalid and therefore not acceptable.

So, by the Grace of Allah to whom all thanks and praise are due, I will illustrate and prove the falsity of all the proofs and excuses which they brought claiming that they have extracted them from the Qur'ân. I will also invalidate all their rational proofs, and thus, they will be left with no plea. All Divine Books correspond with the Qur'ân and present exactly the same as what it presents. I will also prove that all facts deduced from a sound, unbiased, logical discussion are against their claims, unlike what they think.

With the help of Allah, I will also show to the people of sound judgment the absurdity, invalidity and corruption of their beliefs and I will clarify all that proves the falseness of their case.

Ibn Taimiyah ... A Short Biography

His Full Name

Taqi ud-Din Abu-l-'Abbas Ahmad Ibn 'Abd al-Halim Ibn 'Abd as-Salam Ibn Taimiyah al-Harrani al-Hanbali.

Birth and Early Life

Ibn Taimiyah was born on Monday, the 10th of Rabi' al-Awwal 66l H./22nd of January 1263 C.E. at Harran. His father fled with his family from Harran to Damascus in the year 667 H./1268 C.E. out of fear of the Tatars who invaded the land of Islam and were very close to Harran. In Damascus, the center of Islamic studies at that time, Ahmad Ibn Taimiyah followed in the footsteps of his father who was a scholar of Islamic studies by studying at the hands of the great scholars of his time.

He completed his studies when he was a teenager and at age 19 he became a professor of Islamic studies. Well versed in Qur'ânic studies, Hadith, fiqh, theology, Arabic grammar and scholastic theology, etc., he started delivering fatwas on religious legal matters without following any of the traditional legal schools, the Hanafi, Maliki, Shafi'i and Hanbali. He defended the sound prophetic traditions by arguments which, although taken from the Qur'ân and the Sunnah, had hitherto been unfamiliar to people of his time. The freedom of his polemics made him many enemies among the scholars of the traditional Orthodox Schools, who falsely accused him, of all kinds of heretical beliefs.

His Courage and Jihad

He fought heretical innovations in religion which were wide spread during his time all over the Muslim world, especially certain acts and beliefs of some Sufi orders, like saint worship and visiting saints' tombs. His attack on

the sufis caused him a lot of trouble with the authorities whose leaders were under the influence of certain sufi leaders.

Ibn Taimiyah's fight was not limited to the sufis and the people who followed the heretical innovations; in addition, he fought against the Tatars who attacked the Muslim world and almost reached Damascus. The people of Syria sent him to Egypt to urge the Mamluke Sultan, the Sultan of Egypt and Syria to lead his troops to Syria to save it from the invading Tatars. When he realized that the Sultan was hesitant to do what he asked of him, he threatened the Sultan by saying: "If you turn your back on Syria we will appoint another Sultan who can defend it and enjoy it at the time of peace". Participating in the battle of Shaqhab near Damascus against the Tatars which took place during the fasting month of Ramadan, he delivered a fatwa to the army to break their fast in order to help them against their enemy, as the Prophet Muhammad (peace be upon him) did during the battle of the liberation of Mecca. The Muslims won the battle against the Tatars and drove them away from Damascus and all Syria. Ibn Taimiyah's courage was expressed when he went with a delegation of 'ulama' to talk to Qazan the Khan of the Tatars to stop his attack on the Muslims. Not one of the 'ulama' dared to say anything to him except Ibn Taimiyah who said: "You claim that you are Muslim and you have with you mu'adhdhins, judges, Imam and sheikh but you invaded us and reached our country for what? While your father and your grandfather, Hulego, were non-believers, they did not attack the land of Islam, rather, they promised not to attack and they kept their promise. But you promised and broke your promise."

All this jihad against the enemies of Islam did not help Ibn Taimiyah with the 'ulama'. The authorities put him in jail

many times until he died in jail because of his daring and free progressive opinions on many legal and social issues which angered his opponents, the followers of the Orthodox Schools of law.

His Magnanimity

However when Ibn Taimiyah had the chance to punish his opponents among the 'ulama' who caused him all kinds of trouble and put him in jail many times, he showed the utmost of magnanimity and forgave them when the Sultan An-Nasir Qalawun gave him the chance to do so. He said: "If you kill them you will never find 'ulama' like them." The Sultan said, "They harmed you many times and wanted to kill you!" Ibn Taimiyah said, "Whoever harmed me is absolved, and who harmed the cause of Allah and His Messenger, Allah will punish him."

The Muslim historians, like adh-Dhahabi, Ibn Kathir, Ibn al-'Imad al-Hanbali and many others praised Ibn Taimiyah and considered him one of the greatest scholars of Islam of all time.

His Death

Ibn Taimiyah died in jail in Damascus on the night of Sunday-Monday 20th Dhu-l-Qa'dah 728 H./26-27 September 1328 C.E.

The people of Damascus, who held him in great honor, gave him a splendid funeral and an estimated 200,000 men and 15,000 women attended his funeral. He was buried at the Sufi cemetery in Damascus where his mother was buried.

His Works

In spite of all the turbulence in his life, as discussed earlier, Ibn Taimiyah was able to write many books and

pamphlets on all branches of Islamic knowledge. His pupil; Ibn Qayyim al-Jawziyah, compiled a list of the works of Ibn Taimiyah which contains 350 works. Topics of such works extended to the following branches of Islamic knowledge:

1. Studies on the Glorious Qur'ân and its interpretations

2. Fiqh (Islamic Jurisprudence)

3. Tasawwuf (Sufism)

4. 'Usul al-Din and 'Ilm al-Kalam (Islamic Theology)

5. Ar-Radd 'ala As-hab al-Milal (Responding to other religion's followers)

6. Logic and Philosophy

7. Manners, Politics & Administration and Sociology

CHAPTER ONE

CHAPTER ONE

Section One:

1. The Claim of the Christians that Muhammad was not sent to them but he was only sent to the Arabs of the Pre-Islamic era.
2. Their plea that the Book with which Muhammad was sent is not written in their language.
3. Their saying, "We do not need to follow this Messenger because we were sent other Messengers before him.

Section Two:

Refuting the above claims

Section One: The First Claim of the Christians

The writer of the book mentioned that he was asked to explain the fundamental Christian beliefs, in spite of the different languages and divergent accents among Christians. This divergence is due to their huge number and to the fact that they live and are spread throughout the world, in addition to those who dwell on islands and in lands that extend to where the sun sets. He, i.e., the writer of the book, further said that Bishop Dayan, the king, held a meeting with the superiors, the noblemen and the scholars of his kingdom in order to discuss with them the beliefs and opinions of the people of the island of Cyprus before entering it, as he was curious about their religious beliefs.

The writer related that the Bishop said, "They (the people of the island) say, 'We have heard that a man from amongst the Arabs named Muhammad claims that he is the Messenger of Allah and that he has been sent with a Book (Qur'ân) which, he claims, was revealed to him from Allah.'" He continued, "If you have already, as I see, acknowledged that Book and Messenger, and you have exerted your ultimate efforts to study and comprehend it, why have you not followed him, Muhammad the Messenger? What has prevented you from believing in this Book (Qur'ân), especially when it is mentioned that this Book states,

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَـٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَـٰسِرِينَ ﴿٨٥﴾ ﴾

which means, "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Âl-'Imrân, 3: 85)

They replied, "We did not believe in this Book or in that Messenger for several reasons." He asked, "And what are

those reasons?" They replied, "The first reason is that this Book (Qur'ân) is revealed in Arabic and not in our mother tongue as stated in its verses

﴿ إِنَّآ أَنزَلْنَـٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝٢ ﴾

which means, "Verily, We have sent it down as an Arabic Qur'ân in order that you may understand." (Yûsuf, 12:2)

﴿ بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ ۝١٩٥ ﴾

which means, "In the plain Arabic language." (Ash-Shu'arâ', 26:195)

﴿ وَلَوْ نَزَّلْنَـٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ۝١٩٨ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ۝١٩٩ ﴾

which means, "And if We had revealed it (this Qur'ân) unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it."(Ash-Shu'arâ', 26:198-199)

﴿ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ۝١٥١ ﴾

which means, "Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad, peace be upon him) of your own, reciting to you Our verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah,* Islamic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know." (Al-Baqarah, 2:151)

﴿ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴾

which means, "Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad, peace be upon him) from among themselves, reciting unto them His verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (peace be upon him) (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error." (Âl-'Imrân, 3:164)

﴿ ...لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

which means, "To give warning to a people to whom no warner had come before you in order that they may remember or receive admonition."(Al-Qasas, 28:46)

﴿ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴾

which means, "In order that you may warn a people whose forefathers were not warned, so they are heedless."(Yâsîn, 36:6).

They added, "And thus, we understand that this Messenger has not been sent to us. He has only been sent to the Arabs, for whom neither Messengers nor warners were ever sent before. Subsequently, we are not included in this message and we are not obliged to follow it or to believe in it. Unlike the Arabs, we received

messengers before, who addressed us in our tongue and language and warned us with this religion of ours which is in our hands; in which we believe and to which we have submitted and have adhered to until this very day. Those Messengers had conveyed to us the Torah and the Gospel that were revealed in our language. All these facts are mentioned and asserted in their Book (i.e. Qur'ân) for it is stated in their Book in the Chapter of Ibrâhîm,

which means, "And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." (Ibrâhîm, 14: 4)

It is also stated,

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا ... ﴿٣٦﴾ ﴾

And the verse which means, "And verily, We have sent among every *Ummah* (community, nation) a Messenger."(An-Nahl, 16:36)

It is also stated,

﴿ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ ﴿٤٧﴾ ﴾

which means, "And indeed We did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs." (Ar-Rûm, 30: 47)

So it is stated in this Book that it was sent only to those pagan Arabs. For proof of this read this verse,

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

which means, "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Âl-'Imrân, 3: 85)

they said, "Verily, as far as justice is concerned, the judgment in that verse is confined to those people (Arabs) to whom Islam was sent, but no other nation is referred to in those words. It is taken for granted that Allah is just and thus, it is not becoming of His Justice that He would order a nation to follow a man (i.e. a messenger) without sending a book in their language with him. Therefore, that Messenger, who was sent with the Arabic book is sent only to the Arabs."

These are their very words in the first chapter, in which they did not tackle the issue of believing or disbelieving in the Qur'ân. They only claimed that it was not sent to them, but was sent for the pagan Arabs and so, according to reason, it cannot be sent to them.

Section Two: Refuting the Claims of the Christians

One: The Unsoundness of the Christians' Argumentation in Which they Refer to Reports about the Prophet (Peace Be Upon Him):

The argumentation of the Christians in which they refer to reports about the Prophet (peace be upon him) as well as the way in which they seek arguments in the verses of the Qur'ân, are invalid; for the Qur'ân is a plea against them and not for them. In addition, the Books revealed to the early Prophets and which they used in their plea are, in fact, against them and their claims, even if Muhammad had not been sent. However the undeniable truth is that the book with which Muhammad (peace be upon him) came is in accordance with all the words and teachings of the previous Prophets (peace be upon them all) as regards annulling their false religious beliefs such as: trinity, unification, etc. Reason contradicts such claims as well.

We further assert that neither the message with which the Prophet (peace be upon him) was sent along with that of all the other Prophets prove any of their claims, nor does reason. On the contrary, the message of Muhammad (peace be upon him) and those of the Prophets, obviously and plainly state the invalidity of their proofs, and, furthermore, it presents clear proofs exposing the corruption of Christian beliefs.

It is not acceptable from anyone who does not believe in Muhammad (peace be upon him), and nor even in a single word of that with which he was sent, to use his (i.e., Muhammad's) words and traditions in his plea. Using the words of those who are not Prophets is, to some extent, understandable, for some of their words may assert their

claims while some others may not. However, the sayings of the Prophets should be taken as a whole, and should be entirely accepted or left. It is not acceptable to believe in some of them and deny the rest as that contradicts their belief.

Similarly, using verses of the Qur'ân by Christians to prove a certain point of view can never be acceptable, for they select what they think proves their point and abandons that which annuls their point.

On the contrary, Muslims can use traditions and the words of the Prophets as well as their Books with which they were sent in their argument with Christians and Jews; for Muslims believe in and accept the prophethood and truthfulness of the messages of Mûsâ (Moses), 'Îsâ (Jesus), Dâwûd (David), Sulaimân (Solomon) and all other Prophets (peace be upon them all). According to the Islamic creed, a Muslim must believe in all the Books revealed by Allah and in every Prophet or Messenger sent by Him. This is one of the bases of Islam. Furthermore, if a Muslim disbelieves in any of the Prophets sent by Allah or the Books revealed by Him, he will be considered a disbeliever. Any Muslim who dares even to despise one of the Prophets is considered a disbeliever and his blood is lawful according to Islamic law (i.e., that is the legal penalty for despising the Prophets;) as Allah, the Almighty states,

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ ﴾

which means, "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'" (Al-Baqarah, 2:285)

In addition, the belief of the people of the book cannot be completed without belying some of that which Allah, the Almighty revealed. Whereas, should one word from he, who said he was a messenger from Allah be belied, seeking argument in his other words will be invalid. Thus, the Christians' plea using Muhammad's words is refuted.

In other words, he who says, "I am the Messenger of Allah," is either a truthful person, and consequently, he is telling the truth about what he conveys from Allah, or he is a liar concerning this statement and consequently, whatever he conveys will be considered false. Thus, if Christians admit the Prophethood of Muhammad (peace be upon him) and confess that he is telling the truth in what he conveyed from Allah, i.e., the Qur'ân and wisdom (Sunnah), then it will be obligatory for them to believe in all he has conveyed, just as they should believe in all that hs been received from the other Messengers of Allah.

On the other hand, if they deny or doubt his truthfulness in even one word of his message, they will be denying his Prophethood, and consequently, belying whatever he has said. Thus, their plea using his message, traditions and the Book he has been sent with is neither acceptable nor understandable. However, if Muhammad is truthful concerning what he conveys from Allah, they will have to accept his message as a whole. They know that his

message contradicts their current religion (i.e. the distorted Gospel and Torah). So, if they confess that he is a true Messenger, this will imply that their religion and beliefs are void and have been totally corrupted.

On the other hand, if they deny any of his words this means that they disbelieve in his message, the Qur'ân and his prophethood. Thus, to them, he is a liar and so they cannot refer to his sayings, traditions, words or the book he has been sent with in their arguments.

Two: Proving that Prophet Muhammad (peace be upon him) was sent to All Mankind:

To those who claim that Muhammad (peace be upon him) was sent for the pagan Arabs only, we say, "It is well known that Muhammad (peace be upon him) was sent to the Jews, the Christians as well as to the pagan Arabs. This has been expressed recurrently through transmitted traditions about the Prophet (peace be upon him), which are clearer, more obvious and greater than those related to Mûsâ (Moses), 'Îsâ (Jesus) and all other Prophets (peace be upon them all). It is also asserted in the Qur'ân and the Prophetic hadiths and the traditions of the Rightly-guided Caliphs who came after the Prophet (peace be upon him). Furthermore, we stress that he has been sent to all the children of Adam (i.e., all human beings): the Arabs, the Non-Arabs, the Romans, the Persians, Turks, Indians, Barbarians, Abyssinians and to all other nations and races. Indeed, he was sent to both: mankind and Jinn. This conclusion is reached by plain, obvious continuous facts and news transmitted throughout the centuries and throughout history upon which all the Prophet's Companions have agreed and transmitted from him. This is despite their large number and the fact that they were scattered throughout the world. Their number was estimated to be tens of

thousands, while their exact number is known by none but Allah.

These transmissions were reported by the followers of the Companions (i.e., the first generation after the Companions) whose number was several times that of the Companions. Then, these traditions were transmitted throughout the centuries and generations until this time of ours in which many Muslims are spread all over this vast world, extending and dwelling from its east to its west and from its north to its south. This is a fact, which the Prophet (peace be upon him) foretold in his hadith, recorded by Imam Muslim: Thawbân (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my nation shall reach those ends which have been drawn near me."[1]

It is exactly as he said; the reign of his nation has reached the two ultimate edges of the planet, eastward and westward and his message has spread throughout the earth.

It is or intention to prove that Muhammad (peace be upon him) called the people of the scripture, i.e., the Jews and the Christians, to believe in him, in his message and in that with which he was sent. He also called those who had never received any message from Allah before him, like the Arabs and other nations. He, i.e., Muhammad (peace be upon him), said that anyone who refuses to believe in him as a Messenger from Allah, in the Qur'ân

1Recoded by Muslim, *Kitâbul-Fitan,* hadith no. 2889, vol. 19, Abu Dâwûd, *Kitâbul-Fitan,* hadith no. 4252, At-Tirmidhy, *Kitâbul-Fitan,* hadith no. 2176 and Ahmad in his Musnad, vol. 5, p. 278. They all recorded it from the narration of Thawbân.

and in his message as a whole, is nothing but a disbeliever and that such people will be thrown into Hellfire, and this is indeed the worst destination. He also said that he received the Command of Allah that such disbelievers should be fought and struggled against. The Prophet (peace be upon him) carried out the task of informing them by himself as well as through his deputies.

So their claim that he is only sent to the Arabs suggests one of two matters: either that Allah sent him to the Arabs only and not to them (i.e., the Christians), or that he, the Prophet (peace be upon him) claimed that he is sent to the Arabs only and not to them. If the first supposition was true, then their first claim is annulled. As for the second, we say that all sects and creeds know the fact that Muhammad (peace be upon him) called the Jews and the Christians to believe in him and his message, that he told both parties that Allah sent him to them as well as to the others, and that Allah ordered him to fight those who do not respond to his call. After knowing this fact, if someone claims that the Prophet said, "I was sent to the Arabs only," he, the claimant, would be uttering a manifest lie whether or not he believes it.

1. The Prophet's Call for the Jews to Embrace Islam:

During the lifetime of the Prophet (peace be upon him), many Jews believed in him and his prophethood. Some of them believed when he was still in Mecca, while others believed after his immigration to Medina. Many of them were from places other than Mecca and Medina. When the Prophet (peace be upon him) came to Medina, he concluded a treaty with those Jews who did not believe in him,but they breached it, upon which he expatriated some of them and with others he fought because of their evil plots and struggles against Allah and His Messenger. He

fought with them time after a time; he fought against the tribe of Banu An-Nadîr concerning whom the Chapter of Al-Hashr was revealed. He also fought against the tribe of Banu Quraizhah on the year of the Battle of the Al-Ahzâb (Clans i.e., the Battle of the Trench), which was mentioned in the Chapter of Al-Ahzâb. Before these battles, he fought against the tribe of Banu Qainuqâ‘. Afer that, he conquered (the city of) Khaibar with the assistance of his Companions who swore the pledge of allegiance to him called Ar-Ridwân, which was made under the tree (of Al-Hudaibiyah). At that time, they amounted to about one thousand four hundred men. Allah bestowed His Victory upon them and He mentioned that in the Chapter of Al-Fath.

So in the light of all these facts, how can it be said that he was sent to the Arabs only?

2. His Call for the Christians to Embrace Islam:

The people of Najrân (Yemen at that time) were Christians. Their delegation (which was comprised of sixty people) came to the Prophet (peace be upon him) in Medina while he was sitting in his Mosque. The first verses of the chapter of Âl-‘Imrân was revealed concerning them. They had an argument with the Prophet (peace be upon him), wherein the Prophet's argument overcame theirs. After that, they became certain that he was in fact the Messenger of Allah. After that, Allah, the Exalted, commanded him to call them to join Him in invoking Allah to curse the liars among them. This was to be in the case that they did not answer his call. He, the Almighty says,

﴿ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ ﴾

which means, "Then whoever disputes with you concerning him 'Îsâ (Jesus) after (all this) knowledge that has come to you, (i.e. 'Îsâ (Jesus) being a slave of Allah, and having no share in Divinity) say: (O Muhammad) 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Âl-'Imrân: 3: 61)

Upon that, they demanded a respite so that they might consult one another, after which they said between themselves, "Surely, you know that this man is a messenger from Allah and that there had never been a prophet who asked a group of people to invoke the curse of Allah upon the liar amongst the invokers, except that Allah would smite the liars with His torture. So, seek an excuse from carrying out this invocation and ask him to enjoin Jizyah (a tax levied upon non-Muslims living in a Muslim state) upon us and we will pay it willingly."

So we see that they feared that he, the Messenger of Allah (peace be upon him), might invoke the Curse of Allah upon them, for they knew that he is truly the Messenger of *Allah*. Thus, they were subjected and paid the Jizyah willingly just as all the Dhimmis (Non-Muslims living in and under the protection of a Muslim state) did according to the judgment of Allah and His Messenger (peace be upon him).

Those people were the first Christians to pay Jizyah. The

Prophet (peace be upon him) appointed 'Amr bin Hazm as their ruler. The latter wrote a well-known book for them in which he outlined the laws of Islam. So they joined the Muslims and submitted to the judgment of Allah and His Messenger under the rule of the Messenger's deputy 'Amr bin Hazm Al-Ansâry.

This is a wellknown story and is recorded in narrations that are recorded by biographers[2], exegetes[3] of the Qur'ân, compilers of Hadith and scholars of jurisprudence. The original Hadith is well known in the authentic books of hadith and the *Sunan* (certain books of hadith).

Al-Bukhâry recorded that Hudhaifah bin Al-Yamân (may Allah be please with him) narrated, "Al-'Âqib and Sayyid, the rulers of Najran, came to the Messenger of Allah (peace be upon him) with the intention of doing Li'ân (invoking the curse of Allah upon the liar from amongst the invokers). One of them said to the other, 'Do not do (this Li'ân) for, by Allah, if he is truly a Prophet and we do this Li'ân, neither we, nor our offspring after us will ever be successful.' Then both of them said (to the Prophet (peace be upon him)), 'We will give you what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.' The Prophet (peace be upon him) said, 'I will send an honest man who is really trustworthy.' Then, each of the Companions of the Messenger of Allah (peace be upon

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[2] See: Ibn Hishâm, *As-Sîrah*, vol. 2, pp. 175-204; Ibn Sa'd, *At-Tabaqât*, vol. 1, p. 357; Al-Baihaqy, *An-Nubuwwah*, vol. 5, pp. 382-393; *Al-Balâdhiry*, Futûh Al-Buldân, p. 70; and Ibn Kathîr, *Al-Bidâyah wan-Niyhâyah*, vol. 5, p.52.

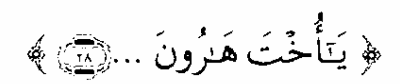
[3] See: Ibn Jarîr, *Tafsîr At-Tabary*, vol. 3, p.107; Ibnul-Jawzy, *Zâdul-Masîr fit-Tafsîr*, vol. 1, p.399; Al-Qurtuby, *Al-Jâmi' li'ahkâm Al-Qur'ân* 4/4, p. 104; and Ibn Kathîr, *Tafsîr Al-Qur'ân Al-'Azîm, vol.* 1, p. 394-395 and others

him) wished to be that one. The Prophet said, 'Get up, O Abu 'Ubaidah bin Al-Jarrâh.' When he got up, the Messenger of Allah (peace be upon him) said, 'This is the trustworthy man of this (Muslim) nation.'"[4]

A similar narration is recorded in Al-Bukhâry and Muslim on the authority of Hudhaifah bin Al-Yamân (may Allah be pleased with him) who narrated, "The people of Najran came to the Prophet (peace be upon him) and said, 'Send an honest man to us.' The Prophet said, 'I will send to you an honest man who is really trustworthy.' Each of the Muslims hoped to be that one. The Prophet (peace be upon him) then sent Abu 'Ubaiydah bin Al-Jarrâh."[5]

It is worth mentioning that some of the people of Najran (I mean the city in Yemen and not that of Shâm (the area covering Palestine, Jordan, Lebanon and Syria)) were Christians, whereas the majority were Muslims. When the Prophet (peace be upon him) sent Abu 'Ubaiydah bin Al-Jarrâh with them and appointed 'Amr bin Hazm as their ruler, they, 'Ubaiydah and 'Amr, were in charge of the Muslims as well as the Christians.

It is also known that the people of Najran raised a problematic inquiry concerning the Qur'ân. This is illustrated in a narration recorded by Muslim from Al-Mughîrah bin Shu'bah (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) sent me as a ruler, to the people of Najran. They said to me, 'Have you not read (in your Qur'ân) this verse:



[4] Recoded by Al-Bukhâry, Kitâbul-Maghâzy, hadith no. 4380.

[5] Recoded by Al-Bukhâry, Kitâbul-Maghâzy, hadith no.4381 and Muslim, Fadâ'ilus-Sahâbah, hadith (2420/55).

which means, "O sister (i.e. the like) of Harûn (Aaron) [not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary)]!" (Maryam, 19:28) though you know that there was a long period between 'Îsâ (Jesus) and Mûsâ (Moses)?' In fact, I found no answer to their question, so I returned to the Messenger of Allah (peace be upon him) and told him. Upon that he said, 'Will you tell them that the people who lived before us were named after the names of their Prophets and the pious ones amongst them?'"[6]

This question is a skeptical one raised by the disbelievers of Najran for the purpose of raising suspicion about the truthfulness of the Qur'ân. It was directed to the messenger of the Messenger of Allah (peace be upon him) for which he had no answer. But when this question reached the Prophet (peace be upon him) in Medina he answered it and argued with them mildly and gently just as he had been ordered to do by Allah in this verse,

﴿ ۞ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾ ﴾

which means, "And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His verses), except with such of them as do wrong." (Al-'Ankabût, 29: 46).

So, it is important to assert the fact that when anyone

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[6] Recoded by Muslim, *Kitâbul-Âdâb*, 2135/9 and by At-Tirmidhy, *Kitâb Tafsîr Al-Qur'ân*, hadith no. 3155.

among the Christians (or any other religion) was looking for knowledge and true religion and was seeking nothing but the truth, showing no sign of prejudice or injustice, whether guidance was his real goal or he was just thinking that he is on the right path, this kind of a person should be argued with mildly and leniently. On the other hand, the unjust person from amongst them whose aim was simply obstinacy, who argues while knowing he is wrong and stubbornly adheres to the deviating path, we are not commanded to argue in the best way with this sort of a person. We may use other ways of argumentation with them, illustrating his obstinacy, wrongdoings and ignorance as an exchange for his misdeeds and bad intention.

3. Negus Believed in the Prophet (peace be upon him):

Before the occurrence of the above-mentioned Najran story, many Jews and Christians, their chiefs and their ordinary people, believed in the Prophet (peace be upon him) after they were certain that he was a truthful Prophet. An example of such people is Negus, the king of Abyssinia. He and his people were Christians. When they became certain that he was a true Messenger from Allah, they believed in him and embraced Islam. This took place during the initial stages of the mission of the Prophet (peace be upon him), when his Companions were very weak and powerless. For this reason they were humiliated, oppressed and harmed by the disbelievers of Mecca who persecuted them for their belief in Allah and His Messenger. Due to this persecution, a group of the Companions immigrated to Abyssinia, among whom were 'Uthmân bin 'Affân, 'Abdur-Rahmân bin 'Awf, Az-Zubair bin Al-'Awwâm, Ja'far bin Abu Tâlib and many others who went there knowing that Negus was a fair king. Then, the

disbelievers sent messengers with gifts to Negus asking him to hand over the immigrant Muslims to those messengers. However, the just Negus refused to hand them over before listening to their side of the story. They told him about the mission of Muhammad (peace be upon him), whereupon he believed in him and refused to hand them over. He also granted them safety.

When Negus heard the Qur'ân, he said, "Verily, this (Qur'ân) and that (Torah) with which Mûsâ (Moses) came both came out from the same niche (i.e., from the same source)." When Negus asked them what they thought of 'Îsâ, they said, "We testify that he is the servant of Allah, His Messenger and His Word that He sent to Maryam (Mary), the chaste virgin maid of Allah who was untouched by any man." Upon hearing this, Negus said, "'Îsâ bin Maryam never preached anything more than what you have said, even to the size of this stick." At that, his bishops started to complain angrily. He said, "Even if you roared and roared in anger!"

Ja'far bin Abu Tâlib returned to the Prophet (peace be upon him), along with the Companions who had immigrated there, on the Day of the Battle of Khaibar.

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) announced the death of Negus, king of Abyssinia, on the same day as his (the Negus') death. He (the Prophet) said, "Ask forgiveness (from Allah) for your brother (in Islam) (i.e. the Negus)."[7] Abu Hurairah (may Allah be pleased with him) also narrated that the Prophet (peace be upon him) adjusted their rows (after praying) and offered the funeral prayer for Negus by saying the Takbîr (saying: *Allâhu-*

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[7] Recorded by Al-Bukhary, *Kitâb Manâqibul-Ansâr*, hadith no. 3880, and by Muslim, *Kitâbul-Janâ'iz*, hadith no. 951, p. 63.

Akbar (Allah is the Greatest)) four times."[8]

4. Bringing the Matter of Prophethood before Waraqah bin Nawfal:

When the revelation first descended upon the Messenger of Allah (peace be upon him), Khadîjah (may Allah be pleased with her), the Prophet's wife, went to one of the greatest Christian scholars at that time, Waraqah bin Nawfal, an Arab who had embraced Christianity. After being informed about the matter, he said, "This is the same one who keeps the secrets (angel Jibrîl (Gabriel)) whom Allah sent to Moses. I wish I were young and could live up until the time when your people would turn you out." The Messenger of Allah (peace be upon him) asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (i.e., Prophet) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be turned out then I would support you strongly.'"[9]

5. A Delegation of Christians Believed in Muhammad (peace be upon him) at Mecca:

A group of Christians came to the Prophet (peace be upon him) at Mecca and embraced Islam. They were harmed severely by the polytheists, but they endured this torment patiently. The following verse was revealed concerning these people:

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[8] Recorded by Al-Bukhâry, *Kitâb Manâqibul-Ansâr*, hadith no. 3881, and by Muslim, *Kitâbul-Janâ'iz*, hadith no. 951, p. 63).

[9] A part from a long Hadith recorded by Al-Bukhary, Kitâb Bad'ul-Wahy, hadith no. 3 and Muslim, Kitâbul-Îmân 160/252 from the narration of 'Â'ishah

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ۝ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ۝ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝ وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ۝ ﴾

which means, "Those to whom We gave the Scripture (i.e The Tawrâh (Torah) and the Injîl (Gospel), etc.) before it, they believe in it (the Qur'ân). And when it is recited to them, they said, 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Fârisy, etc).' These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say, 'To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.'" (Al-Qasas, 28: 52-55)

6. The Letters of the Messenger to the Kings of his Time:

A year after Al-Hudaibiyah and making the truce with the Quraish, the Prophet (peace be upon him) sent his messengers to all sects in every place. He sent to all the Christian groups of that time: the Christians of Shâm, those of Egypt and many others.

A. His Letter to Heraclius, the Emperor of the Byzantine Empire:

The story is recorded completely in the narration of Al-Bukhâry, and we quote it here: 'Abdullâh bin 'Abbâs (may Allah be pleased with him) narrated, "Abu Sufyân bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from the Quraish. They were merchants doing business in Shâm (the area encompassing Syria, Palestine, Lebanon and Jordan), at the time when the Messenger of Allah (peace be upon him) had made a truce with Abu Sufyân and the disbelievers of the Quraish. So Abu Sufyân and his companions went to Heraclius at Ilyâ' (Jerusalem). Heraclius called them into his court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, 'Who amongst you is closely related to that man who claims to be a Prophet?' Abu Sufyân replied, 'I am the nearest relative to him (amongst the group).'

Heraclius said, 'Bring him (Abu Sufyân) close to me and make his companions stand behind him.' Abu Sufyân added, 'Heraclius told his translator to tell my companions that he wanted to ask me some questions regarding that man (the Prophet) and that if I told a lie, they (my companions) should contradict me.' Abu Sufyân added, 'By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Were any of his ancestors a king?' I replied, 'No.' Heraclius asked, 'Is he followed by the nobles or the poor?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Was he ever accused of lying before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he ever break his promises?' I replied, 'No. We hava made a truce with him but we do not know what he will do in it.' I could not find any opportunity to say anything against him except that. Heraclius asked, 'Have you ever been at war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we were.' Heraclius said, 'What does he order you to do?' I said, 'He orders us to worship Allah Alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Prophets come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would

have thought that this man was following the previous man's statement. Then I asked you whether any of his ancestors had been a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he made this claim of prophethood, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. In fact all the Prophets have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and this is in fact the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and this is in fact the sign of true faith, when its delight enters the hearts and mixes with it completely. I asked you whether he had ever betrayed (anyone). You replied in the negative and likewise the Prophets never betray. Then I asked you what he has ordered you to do. You replied that he ordered you to worship Allah Alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I know it (from the Scriptures) that he is going to appear but I did not

know that he would be from among you, and if I could reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Muhammad which was delivered by Di<u>h</u>yah to the Governor of Bu<u>s</u>râ, who forwarded it to Heraclius to read. The contents of the letter were as follows:

'In the name of Allah, the Most-Beneficent, the Most-Merciful. (This letter is) from Muhammad the slave and messenger of Allah to Heraclius the ruler of Byzantium. Peace be upon him who follows the right path. I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyyîn (i.e., peasants). (And I recite to you Allah's Statement:

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

which means, 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say, 'Bear witness that we are Muslims (those who have surrendered to Allah).'' (Âl-'Imrân, 3:64)

Abu Sufyân then added, "When Heraclius had

finished his speech and read the letter, there was a great hue and cry throughout the Royal Court. Consequently we were turned out of the court. I told my companions that the question of Ibn-Abu-Kabshah (the Prophet Muhammad) has become so prominent that even the King of Banu Al-Asfar (Byzantines) is afraid of him. Then I started to be sure that he (the Prophet) would be the conqueror in the near future until I embraced Islam (i.e. Allah guided me to it)."

The sub-narrator added, "Ibn An-Natûr was the Governor of Ilyâ' (Jerusalem) and Heraclius was the head of the Christians of Shâm. Ibn An-Natûr reported that once while Heraclius was visiting Ilyâ', he got up in the morning in a sad mood. Some of his priests asked him why he was in that mood; Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared. Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (i.e., Jews). Just issue orders to kill every Jew, who is present in the country.'

While they were discussing the matter, a messenger who had been sent by the king of Ghassân (a city in Shâm) to convey the news of the Messenger of Allah (peace be upon him) to Heraclius, was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassân was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then

> asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that the sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as knowledgeable as Heraclius. Heraclius then left for Homs and stayed there until he received the reply to his letter from his friend who agreed with him in his opinion about the emergence of the Prophet (peace be upon him) and the fact that he was indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed, then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'
>
> (On hearing the views of Heraclius) the people ran toward the gates of the palace frantically but found the doors closed. Heraclius witnessed their hatred towards Islam and when he lost the hope that they would ever embrace Islam, he ordered that they should be brought back to his presence.
>
> When they returned he said, 'What I said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and were pleased with him, and this was the end of Heraclius's story (in connection with his faith)."[10]

Heraclius was one of the greatest Christian kings at that time.

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[10] Recorded by Al-Bukhary, *Kitâb Bad'ul-Wahy*, hadith no. 7.

B. His Letter to Al-Muqawqis, the King of Egypt:

The Messenger of Allah (peace be upon him) sent Hâtib bin Abu Balta'ah (may Allah be pleased with him) to Al-Muqawqis, the king of Egypt, who was in Alexandria (the capital of Egypt at that time). Hâtib narrated, "I came with the letter of the Messenger of Allah (peace be upon him) to Al-Muqawqis (his name was Jarîh bin Minâ) and I said to him, 'There was before you in this nation a man who claimed that he was the Highest Lord (i.e. Pharaoh), and thus, the Almighty Allah seized him with a punishment for his last (i.e., claiming that he was the highest lord) and first (i.e., claiming that there is no god but him) transgression. So Allah used him in His revenge against those whom he wanted to take revenge from and then He revenged against him. Therefore, you better take the others as your example and do not let yourself be an example for others.' Al-Muqawqis replied, 'Go ahead, and make your purpose clear.' Hâtib said, 'You are following a religion that you will never abandon but for a better one, and that better one is Islam, the completeand sufficient religion. This Prophet (i.e., Muhammad (peace be upon him)) called people to Allah: the Quraish (his tribe) was the severest and harshest people against him, and the Jews were the people who bore him the severest enmity, whereas the Christians were the closest and the most lenient people to him. I swear by my life, the glad tidings of 'Îsâ (Jesus, peace be upon him) and those given by Mûsâ (Moses) are but the same as that of Muhammad given by 'Îsâ (peace be upon them all). And our invitation to you to the Qur'ân is but the same as your invitation for the people of the Torah (i.e. Jews) to the Gospel (i.e., Christianity). You know for sure that he who lives during the time of a Prophet is considered one of his people,

and, accordingly, it becomes incumbent on him to follow that Messenger. You are one of those who live during the time of this Messenger. Bear in mind that we do not ask you to desert the religion of 'Îsâ, on the contrary, we advise you to adhere to it. (i.e., if he did so, you would embrace Islam because 'Îsâ had given the glad tidings of Muhammad as the last Messenger. Thus, if he truly believed in the Gospel, he would follow Muhammad).'"

Then he handed the book of the Messenger of Allah (peace be upon him) to Al-Muqawqis. After reading it, he said, 'Good. I have examined it and found that its commands do not include anything loathed and that its prohibitions do not include anything desired. I have not found him to be a straying magician or a lying soothsayer. On the contrary, I found the seal of prophethood upon it.' Then he put the letter inside an ivory box, sealed it and handed it to his treasurer.

In his reply to the Messenger of Allah (peace be upon him) he wrote, "I knew that there was one Prophet left. I hosted your messenger." He presented two slave-girls and a mule called Ad-Daldul to the Messenger of Allah (peace be upon him) as a gift. The Prophet (peace be upon him) accepted his gifts and chose one of the slave girls for himself whose name was Mâriah Al-Qibitiyyah, who afterwards became his wife and bore him Ibrâhîm. He gave the other slave girl to Hassân bin Thâbit who bore him 'Abdur-Rahmân. The mule lived until the caliphate of Mu'âwiyah bin Abu Sufyân.

In conclusion, both kings honored the Prophet and his letter. They both acknowledged his Prophethood, which had been prophesized by the previous Prophets (peace be upon them all).

The Messenger of Allah (peace be upon him) also sent

'Abdullâh bin Hudhâfah to Khosrau as well as to Caesar. He also sent Al-'Alâ' bin Al-Hadramy to Al-Mundhir bin Sâry Al-'Abdy the governor of Hajar which is a village in Bahrain.

7. Invading Christian Lands:

After sending messengers to the kings, the Prophet (peace be upon him) started invading Christian territories. He first sent Zaid bin Hârithah, 'Abdullâh bin Ja'far and 'Abdullâh bin Rawâhah (may Allah be pleased with them all) leading an army. They fought the Christians in the Battle of Mu'tah in the land of Kark (in Syria). After that, he invaded the land of the Christians himself and ordered all the Muslims to join him in that expedition excusing none of them from coming without a good reason. He led an army composed of tens of thousands and conquered Tabûk. When he arrived, he camped there for two nights in order to prepare himself to invade the Christian land, whether they were Arabs, Byzantines or any other Christians. He waited there for a while, but upon hearing about him and of his army, the Byzantines surrendered and withdrew their forces for fear of confronting him. Most of the Chapter of At-Tawbah was revealed concerning this event.

Before his death, the Prophet (peace be upon him) ordered his Companions to drive the Jews and the Christians out of the Arabic Peninsula. This was recorded by Muslim from the narration of 'Umar bin Al-Khattâb (may Allah be pleased with him) who stated that he heard the Messenger of Allah (peace be upon him) saying, "I will expel the Jews and Christians from the Arabian Peninsula

and will leave none but Muslims."[11]

Then, his successors fulfilled his vow stated in the above hadith, after his death. Abu Bakr sent an army to Shâm to fight the Christians and there were many battles between the two sides. Abu Bakr died while Damascus was still under the Muslims' siege. Then, 'Umar bin Al-Khattâb became the Caliph of the Muslims; during the reign of whom most of Shâm (region covering Syria, Lebanon, Palestine and Jordan), Egypt, Iraq and a part of Khurasan were conquered. 'Umar went to Shâm and the leaders of the Christians gave him the key of Baitul-Maqdis (Jerusalem) when they recognized his features which were described in their Book (i.e. the Gospel).

When Shâm was conquered, many Christians embraced Islam, the exact number is only known by Allah, Exalted be He. Most of the common Christian people were peasants and the Muslims had never worked in farming before. In the beginning, the Muslims had but one mosque to pray in due their small number, but, afterwards, most of the people of Shâm converted to Islam of their own free will. No one was forced to do that, for forcing non-Muslims to embrace Islam is unlawful in Islam, as Allah the Almighty says,

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦ ﴾

which means, "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allah, then

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[11] Recorded by Muslim, *Kitâbul-Jihâd,* hadith no. 1767, p. 63, Abu Dâwûd, *Kitâbul-Kharâj wal-'Îmârah,* hadith no. 3030, At-Tirmidhy, Kitâbus-Siyar, hadith no. 1607 and Ahmad in his *Musnad,* vol. 1, p.29

he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." (Al-Baqarah, 2: 256).

8. Fighting the Persians and the Magi:

'Umar bin Al-Khattâb fought the Persians and the Magi and conquered their lands. Thus, he fulfilled the glad tidings foretold by the Prophet (peace be upon him) when he said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures for the Cause of Allah, the Exalted and Ever Majestic)."[12]

When 'Umar and 'Uthmân (may Allah be pleased with them both) conquered Iraq and Khurasan, they levied the Jizyah upon their inhabitants, just as they had done upon Christians, after calling them to embrace Islam.

[12] Recorded by Al-Bukhary, *Kitâb Fardul-Khumus*, hadith no. 3120, and by Muslim, *Kitâbul-Fitan*, hadith no. 2918, pp. 75-76, from the narration of Abu Hurairah. It was also recorded by Al-Bukhary, *Kitâb Fardul-Khumus*, hadith no. 3121, and by Muslim, *Kitâbul-Fitan*, hadith no. 2918, p.77, from the narration of Jâbir bin Samurah.

Proofs that the Messenger of Allah was Sent to All Mankind

One: Proof from the Qur'ân:

Allah, Exalted be He, says,

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

which means, "Say (O Muhammad): 'O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth.'" (Al-A'râf, 7:158)

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

which means, "And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not." (Saba', 34: 28)

There are many other verses in the Qur'ân in which the people of the Book, the Jews and Christians, the disbelievers, the idolaters and all mankind and even the Jinn are called to Islam, and this is an acknowledged fact. So, how strange it is to say that Muhammad was sent only for the Arabs, although his call, messengers, and battles were all directed to the Jews, Christians and Magi after the disbelievers?

Allah, Exalted be He, mentions in the Glorious Qur'ân the disbelief of those who disbelieved from amongst the Jews and the Christians. He also commands the Muslims to fight them, as for example, in the following verses:

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ ﴾

which means, "Surely, they have disbelieved who say: 'Allah is the Messiah ('Îsâ (Jesus)), son of Maryam (Mary).' But the Messiah ('Îsâ (Jesus)) said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zhâlimûn (polytheists and wrong-doers) there are no helpers. Surely, the disbelievers are those who said: 'Allah is the third of the three (in a Trinity).' But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. The Messiah 'Îsâ (Jesus)), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam (Mary)) was a Siddiqah (i.e. she

believed in the words of Allah and His Books (see verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth). Say (O Muhammad (peace be upon him) to mankind): 'How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All-Hearer, All-Knower.' Say (O Muhammad): 'O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path." (Al-Mâ'idah, 5: 72-77)

Two: Proof from the Sunnah:

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "I have been favored (by Allah) over all other Prophets with six (gifts which are): (i) I have been granted (the gift of uttering) the shortest expressions that bear the widest meanings, (ii) Allah made me victorious by means of awe, (by His frightening my enemies), (iii) the spoils of war were made lawful for me (iiii) the earth was made for me (and my followers) a place for praying and a (means of) purification (i.e. one can pray in case there is no water through performing Tayammum (Dry Ablution, i.e. wiping one's hands with pure dust) (v) and I am the last of the Prophets.'"[13]

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[13] Recorded by Muslim in, *Kitâbul-Masâjid,* hadith no. 523, p. 5, At-Tirmidhy, *Kitâbus-Siyar,* hadith no. 1553 and Ahmad in his *Musnad,* vol. 2, p. 412.

He (peace be upon him) also said, "Every Prophet was sent to his nation only but I have been sent to all mankind."[14]

The proof mentioned above, as well as a lot of other evidence establish the fact that Muhammad (peace be upon him) was sent to the Christians and to all other people as well. They also prove that he called them to Islam and he fought those who refused his two options, i.e., either to embrace Islam or to pay Jizyah, which was what he had been commanded by Allah.

Three: the Related Facts Unanimously Agreed Upon by Muslim Scholars:

Muslims unanimously agree that Muhammad (peace be upon him) was sent to all nations. He was indeed sent to both mankind and Jinn. They also agree upon the fact that anyone who disbelieves in him is a disbeliever and deserves Allah's punishment and that such a person should be fought and struggled against. This is what the people who believe in Allah and His Messenger agree upon, because it is the command of Allah that is mentioned in the Qur'ân and illustrated by His Prophet. Allah, the Almighty is the One Who revealed the Book (i.e., the Qur'ân) and wisdom upon him, so Muslims did not innovate any of that by themselves as the Christians did in their religion. They (Christians) forged most of it and altered the true religion of Christ. That was why the Christians were regarded as disbelievers when Muhammad (peace be upon him) was sent, just as the

[14] Recorded by Al-Bukhary, *Kitâbut-Tayammum,* hadith no. 335 from the narration of Jâbir bin 'Abdullâh Al-Ansâry, and by Muslim, *Kitâbul-Masâjid,* hadith no. 521, p. 3. According to the latter's version, the Prophet (peace be upon him) said, "Every Prophet used to be sent to his nation only but I have been sent to every (one with) a red or black (complexion) (i.e., to all races)."

Jews were when Christ (peace be upon him) was sent.

After all these illustrations, if any Jew or Christian claims that Muhammad (peace be upon him) was not sent to them, will be considered an obstinately disobedient person, who denies what is plain and acknowledged about the Messenger of Allah (peace be upon him). This is well known and acknowledged by ordinary people as well as by scholars.

Moreover, anyone who claims that Muhammad (peace be upon him) said that he was sent to the polytheist Arabs only is either extremely ignorant and misguided, or totally obstinate and ostentatious. Such a person is more ignorant and obstinate than the one who denies that the Prophet (peace be upon him) did not command Muslims to purify themselves and perform ritual bathing after being in the state of major ritual impurity (i.e., after sexual intercourse). He is also more ignorant than the one who denies that Muhammad (peace be upon him) forbade drinking wine and eating pork. He is even more ignorant than he who denies the Prophethood of Christ and Mûsâ (Moses, peace be upon them).

In this way, the invalidity of the claim that Muhammad (peace be upon him) was only sent to the pagan Arabs has been proven.

Some Qur'anic verses that prove the Prophethood of Muhammad

Allah, the Almighty mentions in the verses of the Qur'ân, that the people of the Book used to invoke Allah for the coming of Muhammad (peace be upon him) in order to gain victory over the pagan Arabs, before his mission. They used to fight against the Arabs and the Arabs used to defeat them, whereupon they would say, "Verily, Allah will send an illiterate Prophet from amongst the offspring of Ismâ'îl (Ishmael, peace be upon him) whom we will follow. Under his leadership we will defeat and destroy you with utter destruction." Then, they would proceed to tell the features and the description of the promised Prophet. This is well-known from the continuous narrations descending from one century to the next illustrating that meaning. Allah, the Exalted, says:

﴿ وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ ﴾

which means, "And when there came to them (the Jews), a Book (this Qur'ân) from Allah confirming what is with them (the Tawrâh (Torah) and the Injîl (Gospel)), although aforetime they had invoked Allah (for the coming of Muhammad peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers." (Al-Baqarah, 2: 89)

The signs and miracles, which prove the prophethood of the Prophet (peace be upon him) exceeded one

thousand. Examples of these miracles are: the splitting of the moon, the miraculous Qur'ân, information about the people of the Scripture before him, the glad tidings conveyed by the Prophets concerning him, the story of the elephant which Allah made as a sign before his birth, and the adornment of the sky and making it throw shooting stars upon the devils. In addition, one of the most significant of his miracles was providing information concerning unknown matters about which none had knowledge, except through receiving revelation from Allah, the Exalted and Ever-Majestic. Without being taught by any human, he related what had happened in the past concerning the tales of Nûh (Noah), Hûd, Shu'aib, Sâlih and many others (peace be upon them all). His people knew very well that he was neither taught by the people of the Book nor by anyone else. In fact, he was illiterate.

We intend here to clarify that the prophet (peace be upon him) used to tell people about the events of the past with detailed information, which nobody could know but a Prophet or a person informed by a Prophet. His people knew very well that no human being told him about such information and that very matter represented an argument against them. In spite of their strong enmity toward him and their keen desire to seek even the tiniest defect so that they may take it against him, they were unable to find or raise an acceptable argument against him. It was easy for his people to claim that the Prophet (peace be upon him) was taught by some people, but since his people could not accuse him of that, no one else has the right to accuse him of something which his own people were unable to do. The Exalted says,

﴿ تِلْكَ مِنْ أَنْبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَـٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ ﴾

which means, “This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqûn (pious). (Hûd, 11: 49)

Here it is stated that neither Muhammad nor his people had knowledge of these tales before the revelation of the Qur'ân, and his people testified to this truth. So, whoever claims that Muhammad (peace be upon him) was taught by any one is telling a manifest lie.

It is also a fact that anyone who dared to claim prophethood falsely, Allah severed his lineage, humiliated him and exposed his lying and immorality in front of all the people. But those who claimed prophethood and were supported by Allah were proven to be truthful. That was what happened when Allah, the Almighty supported Nûh, Ibrâhîm (Abraham), Mûsâ (Moses), 'Îsâ (Jesus), Dâwûd (David), Sulaimân (Solomon), Shu'aib, Hûd and Sâlih (peace be upon them all). This is the way of Allah, which is to bestow victory upon His Messengers and the believers who follow them in this life as well as on the Day when the witnesses will stand forth (i.e., on the day of Resurrection), and that is the truth. Thus, whoever fails to acknowledge that this is the way of Allah regarding His prophets, and instead choose to follow those who falsely claim prophethood, have indeed gone astray. Those whose wisdom and sound judgment lead them to know this fact, find it easy to realize that it is impossible for a liar who falsely claims prophethood to achieve his purposes, for Allah will never let his purposes and goals to be accomplished; for He would never help him or grant

him victory. On the contrary, He would strike him with a mighty and severe punishment and afflict him with failure in both this life and the next.

Some people of the Scripture and others mention about Allah granted victory to the Pharoh, Namrûd, Genghis Khan, and other disbelieving kings. To these people we say that such people did not claim prophethood. Allah commanded leaders to follow His orders and to call to His Worship and Obedience. Those who obey Him shall enter Paradise, and those who disobey Him shall enter the Hellfire.

This is in contrast to anyone who claims prophethood, in which case he is either truthful, and so he and his followers will be supported by Allah, or he is lying, and so Allah will punish him.

Thus, this aspect of the argument is settled.

Refuting the Claim that the Qur'anic Verses Contradict Each Other

If it is said, "There are some verses in the Qur'ân which assert that Muhammad is sent to the Arabs only, while some other verses state that his message is universal. Thus, there is a sense of contradiction between these verses."

If we assume that some Qur'anic verses imply that Muhammad (peace be upon him) was sent to the Arabs only, while some other verses imply that his message is universal, this would be proof that his message was generalized after being confined to the Arabs. In this way, there is no contradiction between the verses. So how can their argument be accepted, bearing in mind that there is no single verse in the Qur'ân to denote that Muhammad (peace be upon him) was sent to the Arabs only? Rather, it contains verses that say he was sent to the Arabs, for the Quraish and also for the people of the scripture. There is no contradiction at all between such verses. Sometimes, in the Qur'ânAllah addresses the Christians and sometimes He addresses the Jews, but there is no contradiction between the two cases. Similarly, there are some verses in which Allah addresses the believers amongst the nation of Muhammad commanding them to adhere to the laws and doctrines of Islam, but there is no doubt that this address does not contradict the call directed to the people of the Scripture.

Thus, the universality of the message of the Prophet (peace be upon him) should be an acknowledged fact, whether this acknowledgement is before or after the acknowledgement of his prophethood. The acknowledged facts that are known with extreme conviction cannot be among matters that are contradictory. That however, is

always the way of the people of innovation in religion from among those who have strayed from the people of the Scripture; they always follow the verses that are not entirely clear and abandon the ones that are entirely clear.

If they say, "The verses of the Qur'ân are contradictory and we only protest with that which concords with our aims, for our main purpose is to make manifest the contradiction of the Qur'ân."

For this False Statement we Outline the Following Refutations:

1. There are many seemingly contradictory verses in the Books of the earlier Prophets, that are much greater in number than those that are alleged to be found in the Qur'ân. If those books are concordant with each other and free from any contradiction and if this contradiction appears to those who are ignorant of their true implications and of the intended meanings of the Prophets, why should the Qur'ân be any different? So, there is no contradiction. The matter is just as it was illustrated by the poet who said, "Many a person suspects a sound speech, while the shortcoming is only his dullness and incapability of sound understanding."

This verse concerns normal speech, so what about the Qur'ân, the best of all books?

2. The People of the Scripture focus on the verses that are not entirely clear and abandon the ones that are entirely clear in their Books, which is the same thing they did regarding the Qur'ân.

3. If the verses of the Qur'ân were contradictory, Muhammad (peace be upon him) would not be a messenger of Allah, for what was revealed by Allah

cannot bear any sense of contradiction. Only that which was not revealed by Allah could be contradictory. Allah, the Exalted, says,

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

which means, "Do they not then consider the Qur'ân carefully? Had it been from other than Allah, they would surely have found therein much contradiction."(An-Nisâ',4: 82)

So, any book, which is not revealed by Allah would have some kind of contradiction, whereas that which is from Allah can never bear any sense of contradiction. Therefore they, i.e., the Christians, cannot use anything contradicting as an argument for their case; for it is not from Allah. And if it is not contradictory, it will be a part of the message of the Messenger. The fact that Muhammad is the Messenger of Allah to them does not bear any contradictions, for that which comes from Allah cannot be contradictory.

4. Their claim that Muhammad (peace be upon him) was sent only to the Arabs does not contradict the fact that he was also sent to them and to all mankind. Similarly, Muhammad (peace be upon him) was ordered to warn those nearest to him; his relatives and his tribe Quraish, but this does not contradict that he was also ordered to warn all the Arabs. To be more specific, if there is a reason for this specification, it does not invalidate or contradict the original generalization. That is what is called (in Arabic language) "The concept of contradiction and the style of addressing."

All people are of the opinion that specifying some of the general for a good reason other than specifying a judgment does not invalidate or contradict the original generalization. An example of that is the following verse,

﴿ وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ... ﴾

which means, "And kill not your children for fear of poverty."(Al-Isrâ', 17: 31)

In this verse, Allah forbade the Quraish from killing their children, for that was a common practice among them. In other verses He forbade killing any human being without just cause whether that human being was a child or not. So, as we see, there is no contradiction between the two verses. Thus, specifying children does not invalidate the general command; which is namely the prohibition of killing human beings without a just cause.

5. Muhammad (peace be upon him) is similar to Jesus, ('Îsâ, peace be upon them) who was initially sent for a certain group of people, then his message was generalized to encompass all mankind. In a verse of the Bible, he said, "I was not sent except for the children of Israel." Afterwards, his message was generalized, for he said to his students upon sending them with his message to invite the people everywhere, "Peace be unto you: as my Father hath sent me, even so send I you." (Jin: 20:21)

There are many similar biblical verses, which state the same specification concerning Christ's call and others, which generalize it afterwards. This is found in all the different versions of the bible. Christ was truthful in that (and in all he said), so how can they deny that which is stated in the Qur'ân although it is similar to that, which is mentioned in the Bible?

In conclusion, we say that Allah sent Muhammad (peace be upon him) just as He sent Christ and all other Prophets (peace be upon them all) before. He ordered them to convey the message to their nearest relatives and those who are the closest to them and then to one group after another until their message would reach all people on earth.

We reply to their argument with the following verses:

﴿ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا... ﴿١٥١﴾ ﴾

which means, “Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad (peace be upon him)) of your own, reciting to you Our verses (the Qur’ân).” (Al-Baqarah, 2:151)

﴿ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا ٱلْكِتَٰبَ... ﴿١٦٤﴾ ﴾

which means, “Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad (peace be upon him)) from among themselves, reciting unto them His verses (the Qur’ân). (Âl-‘Imrân, 3:164)

The above two verses have the same meaning as this verse:

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾

which means, “Verily, there has come unto you a Messenger (Muhammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He

(Muhammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers he (peace be upon him) is) full of pity, kind, and merciful." (At-Tawbah, 9:128)

The implication here involves either of two meanings. The first one is: O you people, We have sent amongst you a Messenger of your own (i.e. a human being) and had he been an angel of Allah, you could not have endured his message. So, Allah conferred a great favor upon you by sending down a human being as your Messenger.

That is way the Exalted says,

﴿ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ ﴾

This means, "And they say: 'Why has not an angel been sent down to him?' Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man, and We would have, certainly, caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad)." (Al-An'âm, 6:8-9)

The other possible meaning is that the Arabs are the addressees of the above verse. In both meanings, Allah, the Almighty confirms that He has conferred His Favor upon the addressees by sending them a Messenger from among themselves. This does not contradict the fact that he is also sent to others besides the Arabs. If the verse is an address to all mankind, it should be known that he is also sent to the jinn, although he is not one of them. So

how can anyone say: if the Arabs were the addressees here, this would indicate that his message is intended for the Arabs only, while the non-Arabs are closer to the Arabs than human beings are to the Jinn! Allah, the Almighty mentions in His Book that a group of Jinn believed in the Qur'ân when they heard its verses being recited. He says,

﴿ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟
أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَـٰقَوْمَنَآ إِنَّا سَمِعْنَا
كِتَـٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ
مُّسْتَقِيمٍ ﴿٣٠﴾ يَـٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ
وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ
وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٢﴾ ﴾

which means, "And (remember) when We sent towards you (Muhammad (peace be upon him)) Nafran (three to ten persons) of the jinn, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners. They said: 'O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it. It guides to the truth and to a Straight Path (i.e. Islam). O our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad (peace be upon him)), and believe in him (i.e. believe in that which Muhammad (peace be upon him) has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever

does not responc to Allah's Caller, he cannot escape on earth.'" (Al-Ahqâf, 46: 29- 32)

He, the Almighty also says,

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ يَهْدِيٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝ ﴾

which means, "Say (O Muhammad): 'It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).'" (Al-Jinn, 72: 1-2)

And says,

﴿ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ۝ ﴾

which means, "And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad) and your people (people of Quraish, or your followers), and you will be questioned (about it)." (Az-Zukhruf, 43: 44)

His were the people of the Quraish but that does not contradict the fact that he was sent to all the Arabs and to all mankind.

As for these three verses:

﴿ ...لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ ﴾

which means, "To give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition." (Al-Qasas, 28: 46)

﴿ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴾

which means, "In order that you may warn a people whose forefathers were not warned, so they are heedless." (Yâsîn, 36: 6)

﴿ ... لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴾

which means, "That you may warn a people to whom no warner has come before you (O Muhammad), in order that they may be guided." (As-Sajdah, 32: 3)

Allah, the Almighty mentions in these verses that He has conferred His Blessings upon those people and that He has left no excuse for them after sending His Messenger to them. He mentions some of reasons behind sending this Messenger, which does not necessarily mean that this Messenger is sent for those people only. This way of expression is wellknown in the Arabic language.

Allah, the Almighty says,

﴿ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴾

which means, "He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection)." (Ghâfir, 40: 15)

In this verse, Allah tells us that He sends His angels with Revelation upon whomsoever He chooses from amongst His servants (i.e. Prophets) so that they may warn them against the horrors of the Day of Resurrection. This contradicts the fact that those Prophets are sent to give glad tidings to the believers concerning Paradise as well

as to demonstrate Allah's Commands, Prohibitions and Judgments. He, the Almighty says,

﴿ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ﴾

which means, "Surely, We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration)." (An-Nisâ', 4: 105)

The message of any Prophet includes both commands and prohibitions, and glad tidings and warnings.

Similarly, Allah, the Almighty states,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ﴾

which means, "He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions." (As-Saf, 61: 9)

There are many other reasons behind His sending messengers. There are many such examples in the speech of Allah. When a purpose or a motive of a certain action is stated, this does not mean that it has no other meanings or purposes. The specification of one reason only for a certain action must have a stated cause as in this verse,

﴿ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴾

which means, "In order that you may warn a people whose forefathers were not warned." (Yâsîn, 36: 6)

These people were the first and the most entitled to be

warned by Muhammad (peace be upon him), so warning them specifically in this context has a meaningful purpose. Meanwhile, this does not mean that other people are not included in this warning. Allah, the Exalted says,

﴿ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ ﴾

which means, "Which the trustworthy Rûh (Jibrael (Gabriel)] has brought down upon your heart (O Muhammad) that you may be (one) of the warners. In the plain Arabic language." (Ash-Shu'arâ', 26: 193-196)

It is known that he, Muhammad (peace be upon him), was sent as a bearer of glad tidings, a commander of the right (i.e. Islamic Monotheism and all that Islam has ordained); and a forbidder of all that is wrong (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden). He was also sent to allow all lawful good things, to prohibit all unlawful evil things, and to relieve people from the heavy burdens (of Allah's Covenant), and the fetters (bindings) that had been upon them.

Glad tidings about the Coming of Prophets

Many Christians, concerning their belief or disbelief in a certain Prophet, depend on the prophecies conveyed to them by the prophets before him. They say, "The glad tidings about the coming of Christ was conveyed to us by the Prophets before him, unlike Muhammad (peace be upon him) about whom none of the Prophets prophesized."

The Answer to that Incorrect Assertion Consists of Two Points:

Point One: Prophecying the coming of Muhammad is much more significant in the earlier Divine Books than prophecying the coming of Christ (peace be upon him). The Jews falsely interpreted the prophecy about Christ's coming, claiming that the person sent to them was not Christ but someone who merely claimed prophethood, and moreover, they say they are still waiting for the real prophet. In fact, the Jews are only waiting for the coming of the Antichrist whom they will follow. The Christians did the same; they falsely interpreted the prophecy of Muhammad's coming.

Point Two: It is not a precondition for someone to be proven as a prophet that earlier prophets would prophecy about his coming. Mûsâ (Moses, peace be upon him) was sent to Fir'awn (Pharaoh), while Fir'awn had not received the glad tidings of his advent. The same could be said about Ibrâhîm (Abraham, peace be upon him), the closest one to Allah, whose coming was never foretold to Namrûd, the king of Iraq at that time. The same could also be said about Nûh (Noah), Sâlih, Shu'aib, Lût and several other Prophets whose glad tidings were conveyed by none to whom they were sent, although they were truthful Prophets. Thus, the signs of prophethood for any Prophet

are not confined to the prophecy concerning his coming, but rather they include many other aspects such as miracles and other matters.

The Qur'ân was Revealed in Arabic

As for their excuse that the Qur'ân was revealed in Arabic, our answer will be displayed in the discussion of the following aspects:

Aspect One:

The Torah was revealed in the Hebrew language and Mûsâ (Moses, peace be upon him) spoke no other language other than Hebrew. Similarly, Christ (peace be upon him) did not recite the Torah and the Gospel except in Hebrew. Each Divine Book is written in a single language; that is the language of the Prophet upon whom the revelation was sent and which is also the language of his people. All Prophets conveyed their messages in the language of their people first, and then they would convey the Book revealed to them to the other nations. This is done in a number of ways: by translating it for those who do not know its original language, by learning its language so that people may know its meanings, or people may learn the meaning of the message in their language and, in this case, it is not binding on them to know all the contents of the message, but it is sufficient for them to know what is necessary.

Aspect Two:

The language of Christ (peace be upon him) and his Disciples was Hebrew; however, he sent them to other nations to address them and translate his instructions and sayings into their own language. Some Christians might say, "But the messengers of Christ knew the language of the people to whom they were sent." We reply by saying, "That is a feature known about the messengers of Christ and about those of Muhammad (peace be upon them both). There is no doubt that the disciples of the Messengers of Allah, like those of Christ

and Muhammad, must have known the language of the people to whom they were sent, or those people would have other people who knew the language of those messengers in order to translate their words to their people."

Aspect Three:

There were many Arabs among the Christians during the lifetime of the Prophet (peace be upon him). It was easy for anyone who knew Arabic to understand the meanings of the Qur'ân even if his mother tongue was Persian, Roman, Turkish, Indian or Coptic. Moreover, those who wrote this book (to which this book of ours is a reply) from amongst the Christian scholars, had read the Qur'ân, understood its content, even though it is written in Arabic and furthermore, they used its verses in their argument. So how can they say that they cannot believe in a Book, which is not written in their language?

Aspect Four:

The judgment concerning the people of the Book is the same as that of the polytheists concerning this matter. It is well known that there were both Arabs and non-Arabs among the polytheists, such as Turkish, Indians and others. So, all the polytheists are just like the Arab polytheists and all the people of the Book are just like the people of the Book amongst the Arabs. They are all included in the huge number, which is incomprehensible except by Allah, of the people who know the Arabic language.

Aspect Five:

It is not obligatory for every Muslim to know and understand every single verse of the Qur'ân. But it is incumbent on him to know everything, which Allah

commanded him to do and abandon everything, which Allah forbade him to commit, in whatever language he knows. That is quite possible for all nations and for all sorts of people from amongst the non-Arabs, such as the Persians, Turks, Indians, Berbers and other nationalities. Some of them know Arabic, while others came to know the obligations Allah enjoined on mankind through translation.

As for these verses:

﴿ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝٢ ﴾

which means, "Verily, We have sent it down as an Arabic Qur'ân in order that you may understand." (Yûsuf, 12: 2)

﴿ وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ... ۝٤٤ ﴾

which means, "And if We had sent this as a Qur'ân in a foreign language other than Arabic, they would have said: 'Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab.'" (Fussilat, 41:44)

﴿ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝٣ ﴾

which means, "We verily, have made it a Qur'ân in Arabic." (Az-Zukhruf, 43:3).

These verses state how Allah conferred His blessings upon His servants by sending down the Qur'ân in Arabic, for it is the most perfect language and the most powerful language as regards conveying meanings and figures of speech. Thus, it is considered a Divine blessing that the Qur'ân was revealed in Arabic and not in any other language. In addition, it addressed the Arabs at first,

therefore it was revealed in Arabic so that they could understand it. Those who learn their language will understand the Qur'ân in the same way they do, while those who do not know their language, the Qur'ân can be translated into their language at the hands of those who know their language. Moreover, it was not only a blessing bestowed upon the Arabs that the Qur'ân was revealed in Arabic, for it also represented an obligation and a responsibility (that they have no excuse not to believe in it and that they should spread the religion all over the world.)

The Christian Claim that they are not Obliged to Follow Muhammad because they have already received Messengers before him who addressed and warned them in their language, demonstrating to them this religion to which they are adhering until the present time. These Messengers handed down the Torah and the Gospel to them, which were written in their language, and that is stated in the Qur'ân in the Chapter of Ibrâhim,

﴿ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ... ﴾

which means, "And We sent not a Messenger except with the language of his people." (Ibrâhîm, 14: 4)

And in the Chapter of An-Nahl we find this verse,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا... ﴾

which means, "And verily, We have sent among every Ummah (community, nation) a Messenger." (An-Nahl, 16: 36)

There are Several Points to Refute this Claim:

Point One:

The fact that a nation had received a Messenger does not necessarily mean that they should not receive another one. For example, the Children of Israel received Mûsâ (Moses, peace be upon him), after which they followed the law of the Torah. Then, 'Îsâ (Jesus, peace be upon him) was sent to them, so they were obliged to believe in him, and he who did not do so was regarded as a disbeliever, even if he claimed that he was adhering to the Book of Mûsâ. Similarly, when Allah sent another Messenger after 'Îsâ, all people must believe in him and whoever does not do so is regarded as a disbeliever.

Point Two:

Their claim that they are holding fast to the religion that was transmitted by the Disciples of Christ (peace be upon him) is simply a plain lie; for most of their conviction and laws were neither transmitted by the Disciples of Christ nor did they exist at all in the original Gospel. For example, it was not reported from the Disciples or Christ that they were ordered to utter these words in their prayers, "Let us prostrate ourselves before Christ, our Lord," or say in their second and third prayer, "O Mother of God Virgin Mary! Open for us the gates of mercy." Similarly, Christ did not order them to fast in spring, or to observe fast for fifty days, and so on.

Point Three:

They say that the Torah and the Gospel was delivered to them in their own language, and that may be true concerning some of them, but it could not be applied to them all. The Arab Christians as well as some other Christians did not receive the Torah or the Gospel in their

own language. This is a wellknown fact, as there was neither an Arabic Torah nor an Arabic Gospel during the lifetime of the Disciples; they were translated at later times. Therefore, if it was obligatory before Islam, for the Christians amongst the Arabs to believe in these Books, otherwise it would not have been acceptable that they say, "It is not obligatory for the Romans to believe in Muhammad (peace be upon him) and the Qur'ân, which is revealed in Arabic and translated into their language."

Point Four:

If a nation altered the religion of the Prophet, who was sent to them, Allah would send another Prophet to them in order to revive the altered religion and call them to Allah and to the religion He ordained. This is what happened when the Children of Israel altered the religion of Mûsâ (Moses, peace be upon him), so Allah sent Christ to them and for others with the religion He ordained. Similarly, when the Christians distorted the religion of Allah sent through Christ, Allah sent Muhammad (peace be upon him) for them with the religion He ordained.

Point Five:

They argue that their Messengers handed down the Torah and Gospel to them, which were written in their language, and that this is a fact stated in the Qur'ân. It should be said to them, "There is no single verse in the Qur'ân which states that the Torah and the Gospel were delivered to them in their own language. Their quoting from the Qur'ân to prove this claim resembles their quoting to prove that their religion is true. It is also like their quoting to prove all their innovated matters in religion, such as trinity, unification and so on.

As for the verse,

﴿ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ... ﴾

which means, "And We sent not a Messenger except with the language of his people." (Ibrâhîm, 14: 4)

We say, "No doubt that the nation of Mûsâ (Moses, peace be upon him) was the Children of Israel and that the Torah was sent in their language. The Children of Israel are also the people of Christ (peace be upon him), and he spoke in their language. Neither of the two Prophets spoke to his people except in Hebrew; none of them conveyed his message in Roman, Syriac, Greek or Coptic. Similarly, Muhammad (peace be upon him) was sent to his people and spoke in their language just as other prophets had done previously as Allah, Exalted be He, says,

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا... ﴾

which means, "And verily, We have sent among every Ummah (community, nation) a Messenger." (An-Nahl, 16: 36l)

He, the Almighty also says,

﴿ ... وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴾

which means, "And there never was a nation but a warner had passed among them." (Fâtir, 35: 24)

None of the above verses states that the Torah and the Gospel were sent to them in their language. Rather, they have a general meaning.

They say, "Allah is just and it is not becoming of His Justice to command a nation to follow a person (i.e., a Prophet) who was not sent to them, especially if the Book

revealed to that person is in a language other than their language." Our answer will be outlined in the following points:

Point One:

It is not convincing that the writers of this book (which we are exposing their falseness), who understand the Arabic language very well to the extent that they use it in their debates, to say that none of them knows Arabic. If they know languages other than the Arabic, this will be something else taken against them, for they can understand Arabic and they convey what they understood to their people in their mother tongue.

Point Two:

They understand what is in their Books, which are written in Roman, Syriac, Coptic and other languages, and then they translate them into Arabic for the Arab Christians. Therefore, if there was no excuse for the Arab Christians to believe in the Gospel, though it was sent to them in a language other than Arabic, the Romans are more entitled to believe in the Qur'ân, which was revealed in Arabic, for the Arabic language, after the spread of Islam, has become more wide spread than Roman. Moreover, those who spoke Arabic, after the Islamic conquests and the spread of Islam, are greater in number than those who speak other languages. In addition, the Arabic language is more expressive and understandable than other languages.

Point Three:

Let us suppose that a king sent a letter to another king and that letter was written in a language other than that of the latter. The king who received it would undoubtedly summon someone to translate it for him. It would not be

acceptable that this king would say that he would not accept the letter since it was not written in his language, for he can understand its content through translation. How can it be possible to say this to Allah, the Lord of the universe? Moreover, if a king orders some of his subjects and his soldiers in his language, while they are capable of comprehending his orders whether through learning his language or through translation, this will not be considered injustice. Thus, how can it be considered injustice from the Lord of the universe, while it is not so if done by His creatures?

If a subject oppresses another , it is an obligation on the ruler to help the oppressed and to send for the oppressor and command him to do justice and to punish him if he does not. This is in the case when the oppressor is capable of understanding the command of the ruler whether by knowing his language or by translation, and that is justice. On the other hand, injustice is to leave people to do wrong and injustice to themselves and to others. Allah has sent His Messengers so that mankind may maintain justice. No one is exempted from following the revealed Law of Allah, as long as there is a messenger sent to him, while he is capable of understanding what this Messenger has been sent with whether directly or through translation.

In worldly affairs, a person seeks to know the intended meaning of the other through translation and so on, so that the two may conclude business transactions. Thus, two persons may require a translator who can convey their intended meanings to each other. People also interchange correspondence all over this world for the purpose of managing their diverse worldly affairs by using translators. It is an acknowledged fact that the matter of religion is much more important than that of this worldly

life. So, how could it be acceptable to abstain from exchanging the knowledge of religion so that people may know the intended meanings of one another? How can anyone consider this life's affairs to be greater than religion, except for him whose heart has been darkened because of not being conscious of Allah, who follows his own desires and fails to remember his Lord, and who seeks nothing but this worldly life?

Christians Claim that this Verse,

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

which means, "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Âl-'Imrân, 3:85)

as far as justice is concerned, is only connected to the people to whom the message was sent in their language. Therefore, they are not concerned with that and are not included with those losers who are threatened in that verse.

The Answer:

Allah says, "And whoever seeks a religion other than Islam," and "whoever" here denotes a general reference. The same meaning is denoted in the following verse,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾ ﴾

which means, "So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (Az-Zalzalah, 99:7- 8)

In addition to this, the context here denotes that the addressees are the People of the Book along with others,

for this verse is in the Chapter of Âl-'Imrân (which was revealed in Medina). It was revealed in a context in which Allah addressed the People of the Book and contends with them. This Chapter was revealed upon the arrival of the Christian delegation of the people of Najran as we mentioned previously.

Allah states in His Book that Islam is the religion of all the Prophets, such as Nûh (Noah), Ibrâhîm (Abraham), Ya'qûb (Jacob), Yûsuf (Joseph), Mûsâ (Moses), 'Îsâ (Jesus) and all their followers, just as this verse states,

which means, "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Âl-'Imrân, 3:85)

Thus, the acceptable religion in the Sight of Allah is Islam and this fact is true at all times and all places, as Allah, the Almighty says,

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ ﴾

which means, "Truly, the religion with Allah is Islam." (Âl-'Imrân, 3:19)

It is quite obvious in this verse that the message of Muhammad (peace be upon him) is not for his people only, but it is rather meant for all humanity: the past, present and future generations. That is why Allah, the Almighty says,

﴿ وَمَنۡ أَحۡسَنُ دِينًا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٌ وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفًا وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلًا ﴾

which means, "And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's

Religion of Islamic Monotheism); and he is a Muhsin (a good-doer). And follows the religion of Ibrâhîm (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibrâhîm (Abraham) as a Khalîl (an intimate friend)." (An-Nisâ', 4:125)

He, the Almighty also says,

﴿ وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَـٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ ﴾

and this verse which means, "And they say, 'None shall enter Paradise unless he be a Jew or a Christian.' These are their own desires. Say (O Muhammad Peace be upon him), 'Produce your proof if you are truthful.' Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad (peace be upon him) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.'" (Al-Baqarah, 2:111-112)

CHAPTER TWO

CHAPTER TWO

Section One:

The Christian Claim: Muhammad praised their religion, which they practice, in the Qur'ân from the following aspects:

1. Glorifying Christ and his mother.
2. Glorifying the Bible.
3. Praising Synagogues.
4. Glorifying the Disciples, as they are messengers from Allah.
5. All that makes us hold fast to our religion and not follow any other man except Jesus Christ.

Section Two:

Refuting these claims and rendering them invalid by referring to the Glorious Qur'ân for proof.

Section One: The Second Christian Claim

They claim that they found in that Book, i.e., the Qur'ân a glorification of Christ and his mother, as for example, in this verse which in the Chapter of Al-Anbiyâ',

﴿ وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ ﴾

which means, "And (remember) she who guarded her chastity (Virgin Maryam (Mary)), We breathed into (the sleeves of) her (shirt or garment) (through Our Rûh - Jibrîl (Gabriel), and We made her and her son ('Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn)." (Al-Anbiâ', 21:91)

Also, in the Chapter of Âl-'Imrân, there is this verse,

﴿ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ ﴾

which means, "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)." (Âl-'Imrân, 3: 42)

This Book also states and asserts the miracles of Christ. His mother conceived him without having intercourse with any man. It also states that Christ spoke while he was still a baby in his cradle; revived the dead; healed those who were born blind as well as the lepers; created from clay a thing which looked like a bird, and after breathing into it, it became a bird by Allah's leave. This means by the

Permission of the Divine Entity, which is the Word of God unified with the human entity.

We also found in your Book that Allah raised Christ unto Himself, as it is said in the Chapter of An-Nisâ',

﴿ ... وَمَا قَتَلُوهُ يَقِينًا ۝ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ... ۝ ﴾

which means, "For surely; they killed him not (i.e. 'Îsâ (Jesus), son of Maryam (Mary): But Allah raised him ('Îsâ (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens)." (An-Nisâ', 4:157-158)

In addition, it is said in the Chapter of Âl-'Imrân,

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۝ ﴾

which means, "I will take you and raise you to Myself and clear you (of the forged statement that 'Îsâ (Jesus) is Allah's son) of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve (in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad (peace be upon him), 'Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Tawrâh (Torah), the Injîl (Gospel), the Qur'ân] until the Day of Resurrection." (Âl-'Imrân, 3:55)

It is also said in the Chapter Al-Baqarah,

﴿ ... وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَـٰتِ وَأَيَّدْنَـٰهُ بِرُوحِ ٱلْقُدُسِ ۝ ﴾

which means, "And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûhul-Qudus (Jibrîl (Gabriel)." (Al-Baqarah, 2:87)

And it is said in the Chapter of Al-Hadîd,

﴿... وَقَفَّيۡنَا بِعِيسَى ٱبۡنِ مَرۡيَمَ وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ وَجَعَلۡنَا فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأۡفَةٗ وَرَحۡمَةٗۚ وَرَهۡبَانِيَّةً ٱبۡتَدَعُوهَا مَا كَتَبۡنَٰهَا عَلَيۡهِمۡ إِلَّا ٱبۡتِغَآءَ رِضۡوَٰنِ ٱللَّهِ فَمَا رَعَوۡهَا حَقَّ رِعَايَتِهَاۖ فَـَٔاتَيۡنَا ٱلَّذِينَ ءَامَنُواْ مِنۡهُمۡ أَجۡرَهُمۡۖ... ﴿٢٧﴾﴾

which means, “Then, We sent after them, Our Messengers, and We sent ‘Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injîl (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward.” (Al-Hadîd, 57:27)

And in the Chapter of Âl-‘Imrân, it is said,

﴿...مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ أُمَّةٞ قَآئِمَةٞ يَتۡلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيۡلِ وَهُمۡ يَسۡجُدُونَ ﴿١١٣﴾ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِۖ وَأُوْلَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾﴾

which means, “A party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma‘rûf (Islamic Monotheism, and following Prophet Muhammad (peace be upon him)) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad (peace be upon him)); and they hasten in (all) good works; and they are among the righteous.” (Âl-‘Imrân, 3:113-114)

We found that the Bible is being glorified and that our synagogues and places of worship are highly regarded and honored. It is mentioned that they are places in which the name of Allah is frequently mentioned, as, for example, in this verse,

﴿... وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ ﴿٤٠﴾﴾

which means, "For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much would surely have been pulled down." (Al-Hajj, 22:40)

All those verses and much more urge us to hold fast to our religion; never to abandon that which is in our hands; not to refuse our doctrine; and to follow none other than Christ, the Word and Soul of Allah, and his Disciples whom He sent to us, and who warned us in our language and gave us our religion. The Disciples were glorified in this verse found in the Chapter of Al-Hadîd, which states,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ ﴿٢٥﴾﴾

which means, "Indeed We have sent Our Messengers with clear proofs, and revealed to them the Scripture and the Balance (justice) that mankind may keep up justice." (Al-Hadîd, 57:25)

It is also stated in the Chapter of Al-Baqarah,

﴿... فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِ... ﴿٢١٣﴾﴾

which means, "And Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed." (Al-Baqarah, 2:213)

The word 'Prophets' here means the Disciples who traveled all over the seven regions of the world and gave the glad tidings using the one Scripture, which is the Holy Bible. The word 'Prophets' does not refer to Ibrâhîm (Abraham), Dâwûd (David), Mûsâ (Moses) and Muhammad, because he said 'the Scripture,' only one Scripture. No group of prophets was ever sent with only one Scripture except for the Disciples who came with the Holy Bible.

In addition, it is stated in that Book (i.e., the Qur'ân),

﴿وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ﴿٢٠﴾﴾

which means, "And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers." (Yâsîn, 36:20)

The word 'messengers' in the above verse refers to the Disciples.

As for the glorification of our Scriptures and Books, it is said in the Qur'ân,

﴿وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ... ﴿٤٨﴾﴾

which means, "And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture." (Al-Mâ'idah, 5:48)

It is also said,

﴿ الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ﴿٣﴾ مِن قَبۡلُ هُدٗى لِّلنَّاسِ... ﴿٤﴾ ﴾

which means, "Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings. Allah! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), the Ever-Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad (peace be upon him)) with truth, confirming what came before it. And He sent down the Tawrâh (Torah) and the Injîl (Gospel), aforetime, as a guidance to mankind." (Âl-'Imrân, 3:1- 4)

And it is said in the Chapter of Al-Baqarah,

﴿ الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾ ﴾

which means, "Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ân and none but Allah (Alone) knows their meaning.) This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained). Who

believe in the Ghaib and perform As-Salât (Iqâmatus-Salâh), and spend out of what we have provided for them (i.e. give Zakât, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc. And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in [the Tawrâh (Torah) and the Injîl (Gospel), etc.) which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.) They are on (true) guidance from their Lord, and they are the successful." (Al-Baqarah, 2:1-5)

'The Book' is the Bible, and 'those who believe in the Ghaib (unseen)' are the Christians who believe in Christ although they hae not seen him. As for those 'who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in the Tawrâh (Torah) and the Injîl (Gospel), etc.) which were sent down before you,' they are the Muslims who believe in what was revealed to Muhammad and in what was revealed before him as well.

It is said in the Chapter of Al-Mâ'idah,

﴿ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم
بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾ ﴾

which means, "And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), confirming the Tawrâh

(Torah) that had come before him, and We gave him the Injîl (Gospel), in which was guidance and light and confirmation of the Tawrâh (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious). Let the people of the Injîl (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fâsiqûn (the rebellious, i.e., disobedient (of a lesser degree) to Allah." (Al-Mâ'idah, 5: 46- 47)

And in the Chapter of Âl-'Imrân, there is the following verse,

﴿ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾ ﴾

which means, "Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with Al-Bayyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment." (Âl-'Imrân, 3:184)

'The Book of Enlightenment' is referring to the Holy Bible.

Section Two: Refuting the Second Christian Claim

Glorifying Jesus Christ and His Mother

It is very true that Christ and his mother are highly praised in the Qur'ân, so are those who adhered to his religion before it was distorted before the advent of Muhammad (peace be upon him). Its verses also contain praise of those who abided by Christianity until Muhammad (peace be upon him) was sent, whereupon they believed in him. Such are regarded as true Muslim believers. Similar to them are those who followed the undistorted religion of Mûsâ (Moses, peace be upon him) and adhered to it until Christ was sent, whereupon they believed in him. Such are also true Muslim believers.

The Jews were deprived of Tayyibât, [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.]which were prohibited for them. They exaggerated much in avoiding filth to the extent that they did not eat with, drink with or sleep with menstruating women. They also used to cut any places on their clothing that had sexual impurities instead of rubbing or cleaning them. They also refused to extract blood from their veins, and to do many such things, which had been enjoined on them.

Contrary to the Jews, we find that most Christians regard almost nothing as forbidden or unclean except that which one naturally loathes. According to them, one may even pray while he is in a state of major or minor ritual impurity or while carrying anything that is filthy. They also eat forbidden foods such as blood, dead animals and pork, except for whoever dislikes such foods, and people are considered to be free to choose to eat them or not. But Muslims are different; they adopt a middle course, as Allah, the Almighty says,

﴿ ... وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ ﴾

which means, "And My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (pious - see), and give Zakât; and those who believe in Our 'Âyât (proofs, evidences, verses, lessons, signs and revelations, etc.) Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (peace be upon him)) whom they find written with them in the Tawrâh (Torah) (Deut, xviii, 15) and the Injîl (Gospel) (John xiv, 16) - he commands them for Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (peace be upon him)), honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful." (Al-A'râf, 7:156-157)

The Issue of Monotheism

Jews attribute to the Creator the characteristics of His creatures, which include the defects and shortcomings that characterize human beings and which should not be ascribed to the Lord. The following verse is such an example. Some Jews said,

﴿ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ... ﴾

which means, "Truly, Allah is poor and we are rich!" (Âl-'Imrân, 3:181)

Some other Jews said,

﴿... يَدُ ٱللَّهِ مَغْلُولَةٌ ﴾

which means, "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." (Al-Mâ'idah, 5:64)

They also said, "After Allah created the world, He became tired, so He had to have a rest." Some of them even said, "Allah wept upon the event of the Flood so much that His eyes turned sore, so the angels paid Him a visit." They also said, "He cried over some of those He ruined from amongst His servants, just as one cries over the deceased from one's family." They mentioned many such examples above which Allah is highly Exalted and Glorified in His Highness.

On the Contrary, Christians attribute to the created being the divine features of the Creator. So they render Christ as the lord of the universe, the creator and the knower of everything, and the omnipotent. Both the Jews and the Christians took their rabbis and monks as their lords. The Christians also took Christ, the son of Maryam (Mary) as their lord, while they, i.e., the Jews and Christians, were

commanded to worship none but one God, besides Whom none has the right to be worshiped. Praise and glory be to Him, far above is He from having the partners they associate with Him. They also regarded the angels and the prophets as lords besides Allah, for whom they made statues, which they regarded as intercessors for them, that might intercede on their behalf in front of Allah, just like idolaters did.

Muslims adopt a middle course in that concern, as they describe Allah with the same attributes, which He or His Messengers use for His Description, without any Tahrîf (misinterpretation-changing the text), Ta'tîl (denial), Takyîf (detailed description) or Tamthîl (likening). They ascribe to Allah all the Attributes of Perfection and free Him from any defect or imperfection that may never be ascribed to the Creator.

Christians say that Christ is God and also the Son of God, and that he is a full god and a full human being. On the other hand, the Jews said that he is an illegitimate child, that he is the son of Joseph the carpenter and that Maryam conceived him after committing adultery,

Allah, the Almighty demonstrates their falsehood in this verse,

﴿ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَـٰنًا عَظِيمًا ﴿١٥٦﴾ ﴾

which means, "And uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse)." (An-Nisâ', 4:156)

The Jews also said that Christ was a lying magician.

On the other hand, Muslims regard Jesus Christ as a servant of Allah, His Messenger, and His Word, which He bestowed on the Chaste Virgin Maryam (Mary) and a

spirit created by Him. He is held in honor in this world and in the hereafter, and will be one of those who are near to Allah. In addition, Muslims describe Christ just as Allah does; they neither exaggerate in his status like the Christians, nor do they demean him like the Jews.

Divine and Human Entities United

According to the Christians, the Qur'ânic verse that means 'that it became a bird by Allah's leave' (Âl-'Imrân, 3: 49) means the permission of the Divine Entity, which is the Word of Allah unified with the human entity.

If they say this as a belief in their doctrine without claiming that Muhammad (peace be upon him) said it, we will talk to them and falsify their claim by rationally deduced evidence and also through citing from Divine texts.

However, if they claim that Muhammad (peace be upon him) said that the above verse refers to the permission of the Divine Entity, which is the Word of God united with the human entity, this would simply be a part of their manifest lies against Muhammad (peace be upon him). These lies also include their allegation concerning the following verse,

﴿ وَمَن يَبْتَغِ غَيْرَ دِينًا... ٱلْإِسْلَٰمِ ﴾

which means, "And whoever seeks a religion other than Islam..." (Âl-'Imrân, 3: 85)

refers to the Arabs. This is also related to their allegation concerning the verse, which says,

﴿ الٓمٓ ۝ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝ ﴾

which means, "Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ân and none but Allah (Alone) knows their meanings). This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all

kinds of good deeds which He has ordained))." (Al-Baqarah, 2: 1-2)

They claim that it refers to the Bible.

These all are manifest lies, which only indicate extreme ignorance or stubbornness. However, it is not unusual for Christians to say such incorrect interpretations, for they have interpreted many sections of the Torah (Tawrâh), Bible (Injîl), Psalms (Az-Zabûr), and the prophecies in a similar way in which they displaced the words revealed to the Prophets from their right places in an apparent manner, distorted the actual meanings, and thus they changed the Books and religion of Allah. They were like the Jews who displaced words and changed meanings. So, their deliberate misinterpretation of the Qur'ân is similar to their distortion and change of the Torah and the Bible.

It is an acknowledged fact in the religion of Muhammad (peace be upon him) that the Messiah ('Îsâ (Jesus)) is a servant of Allah and a created being just like all other Messengers, and that he declares as disbelievers those Christians who believe that he is Allah and the son of Allah.

Allah, the Exalted, says,

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ۘ وَمَا مِنْ إِلَـٰهٍ إِلَّآ إِلَـٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ

إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا
رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ
كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ
قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ ﴾

which means, "Surely, they have disbelieved who say that Allah is the Messiah ('Îsâ (Jesus)), son of Maryam (Mary). But the Messiah ('Îsâ (Jesus)) said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zhâlimûn (polytheists and wrong-doers) there are no helpers. Surely, the disbelievers are those who said, 'Allah is the third of the three (in a Trinity).' But there is no ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. The Messiah ('Îsâ (Jesus)), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam (Mary)) was a Siddîqah [i.e. she believed in the words of Allah and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the

truth). Say (O Muhammad to mankind): "How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All-Hearer, All-Knower. Say (O Muhammad), 'O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.' (Al-Mâ'idah, 5: 72-77)

The saying of the Christiansthat Christ is Allah is blatant disbelief, for the above verses say that Jesus was no more than a Messenger; many were the Messengers that passed away before him. He only had one mission, which is to deliver the Divine Message. The same was said about Muhammad (peace be upon him),

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ... ﴾

which means, "Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him." (Âl-'Imrân, 3: 144)

The mother of Christ was only a virtuous woman who believed in Allah and His Books, so this proves that she is not a prophet. Moreover, Allah says,

﴿ ... كَانَا يَأْكُلَانِ ٱلطَّعَامَ ... ﴾

which means, "They both used to eat food," (Al-Mâ'idah, 5:75) and this is one of the clearest attributes which proves that they are not gods; i.e. this need for food which enters a human body and is then excreted.

There are many verses in the Qur'ân, which stress the fact that Christ is a servant of Allah, and the first thing that he uttered was in the verse,

﴿ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ ﴾

which means, "He ('Îsâ (Jesus)) said: Verily! I am a slave of Allah. He has given me the Scripture and made me a Prophet." (Maryam, 19:30)

It is an acknowledged fact in the religion of Muhammad (peace be upon him) and in what is narrated from him and by the consensus of his nation depending on his narrations, the Book revealed to him, and his Sunnah, that it is beyond doubt that Christ is only a servant and Messenger of Allah. He declares as disbelievers the Christians who believe that he (Christ) is God or the Son of God or those who say that God is a third member of a trinity. Thus, as for their interpretation of the saying of Allah, which is delivered through His Messenger, Muhammad (peace be upon him) that it became a bird by Allah's leave, it is totally false. They claim that Muhammad (peace be upon him) said that the bird was created with the permission of the Divine Entity, which is the Word of God that is united with the human entity. This is one of the incidents in which they attribute lies against Muhammad (peace be upon him). All mankind is aware of such lies, including those who believe in his prophethood as well as those who do not.

Their claim that the Divine Entity is the Word of God, which is united with the human entity, is totally false for the following reasons:

- This Word is God or an attribute of His Divine Entity.

- Or that this Word is not His Divine Entity or one of His Attributes.
- Or that it is the Attribute and the Entity together.

If it is not God or one of His Attributes, it must be a created thing separate that is from Him. Thus, Christ is not a divine being or a creator. A divine attribute was never united with him. He was simply an ordinary created being.

And if the Word is the Divine Entity or an Attribute of God, then it is the Lord of the Universe. It represents the Father in Christian theology. The Christians agree that Christ is not the Father and that what united with him was the Son, not the Father.

If that word is an attribute of God, the Exalted and Ever-Majestic, then the attribute of God in itself is not the Creating Lord, and, according to Christian belief, Christ is the Creating Lord. In addition to that, an attribute of God is dependent on His Entity and cannot be separated from Him, incarnated with Him, or united to another entity. But according to them, the Word of God was united with Christ. Christians only specify this incarnation for Christ, although, whatever is united to a human being cannot be separated from him, for both become one entity. Thus, with this union, a characteristic or an act cannot be attributed to one of them without the other. But Christians claim the existence of this union and then they contradict each other: for some of them say that they both have the same essence while others say they have two essences. Some say that they have one will, while others say that they have two.

The Holy Spirit

As for the Christian pretext drawn from the verse that says

﴿.. وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ.. ﴿٨٧﴾ ﴾

which means, "And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus (Jibrîl (Gabriel))." (Al-Baqarah, 2: 87)

Allah, the Exalted, says the truth. Allah mentions His support to Christ (Jesus), son of Maryam (Mary), with the Holy Spirit in several verses; for example, He says,

﴿ ۞ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ... ﴿٢٥٣﴾ ﴾

which means, "Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honor); and to 'Îsâ (Jesus), the son of Maryam (Mary). We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus (Jibrîl (Gabriel))." (Al-Baqarah, 2: 253)

He, the Almighty also says,

﴿... يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ... ﴿١١٠﴾ ﴾

which means, "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with Rûh-ul-Qudus (Jibrîl (Gabriel)) so that you spoke to the people in the cradle and in maturity." (Al-Mâ'idah, 5: 110)

Allah, the Almighty says,

﴿ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝١٠١ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ ... ۝١٠٢ ﴾

which means, "And when We change a Verse (of the Qur'ân, i.e. cancel (abrogate) its order) in place of another, and Allah knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad) are but a Muftari (forger, liar)!" Nay, but most of them know not. Say (O Muhammad) Rûh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth." (An-Na<u>h</u>l, 16: 101-102)

Allah, the Exalted, also says,

﴿ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝١٩٤ ﴾

which means, "Which the trustworthy Rû<u>h</u> (Jibrîl (Gabriel)) has brought down; Upon your heart (O Muhammad) that you may be (one) of the warners." (Ash-Shu'arâ', 26: 193-194)

Thus, the Holy Spirit is the angel who descended with the Qur'ân from Allah. It is the Trustworthy Spirit whose name is Jibrîl (Gabriel).

It is narrated in a hadith recorded by Muslim that 'Â'ishah (may Allah be pleased with her) narrated, "I heard the Prophet (peace be upon him) say to Hassân bin Thâbit (may Allah be pleased with him), 'Verily, the Holy Spirit will remain supporting you as long as you are defending Allah and His Messenger.'"[15]

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[15] Recorded by Muslim, *Fa<u>d</u>â'il A<u>s</u>-<u>S</u>a<u>h</u>âbah*, hadith no. 2490, p. 157.

This was Hassân bin Thâbit, one of the believers, who defended Allah and His Messenger and satirized the disbelievers who belied the Messenger, so Allah supported him with the Holy Spirit, namely Jibrîl (Gabriel, peace be upon him).

Everyone is certain that Muhammad (peace be upon him) would not let the Divine Entity be united with the human entity of Hassân bin Thâbit, thus the support of the Holy Spirit is not one of the unique characteristics of Christ. The people of the Scripture admit this fact, for many otherprophets were supported with the Holy Spirit; like for example, Dâwûd (David, peace be upon him) and many others. They even say that the Disciples of Christ (Jesus) were supported by the Holy Spirit.

There is nothing in the Qur'ân or in the Bible or any of the prophets' books, which proves that the Holy Spirit is an attribute of God and His life nor that the Holy Spirit creates and grants provision. Thus, the Holy Spirit is neither God nor one of His attributes. Moreover, there is nothing in the words of the prophets to indicate that the dependent Attribute of god is called a son or a holy spirit.

The Christians falsely say that Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Mathew: 28:19) meaning that the Son is His attribute which is knowledge and the Holy Spirit His attribute which is life. This is a manifest falsehood concerning Christ. There is nothing in his words or in the words of other prophets, which calls God or specifies one of His Attributes as being a son or makes His life a Holy Spirit.

Invented Monasticism

As for this verse where Allah says,

﴿ ... وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾ ﴾

which means, "And We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injîl (Bible). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fâsiqûn (rebellious, disobedient to Allah)." (Al-Hadîd, 57:27)

Allah says the truth. The above verse does not praise monasticism or those who have altered the religion of Christ, but it praises the mercy and compassion that Allah bestowed upon the hearts of those who followed him. Allah says, "And We ordained in the hearts of those who followed him, compassion and mercy." Then He says, "But the Monasticism which they invented for themselves, We did not prescribe for them.." Thus, Christians invented monasticism, which Allah did not prescribe for them.

Then Allah says, "But (they sought it) only to please Allah therewith." What was ordained for them was only pleasing Allah through performing what He ordained not what was

invented. This is something exclusive on their part. It can also be found in the following verse where Allah says,

﴿ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ﴿١٥٧﴾ ﴾

which means, “They have no (certain) knowledge, they follow nothing but conjecture.” (An-Nisâ’, 4:157)

And where Allah says,

﴿ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ... ﴿٥٦﴾ ﴾

which means, “They will never taste death therein except the first death (of this world).” (Ad-Dukhân, 44: 56)

And in the verse in which Allah says,

﴿ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ﴿٢٧﴾ ﴾

which means, “So We gave those among them who believed, their (due) reward.” (Al-Hadîd, 57: 27)

They are those who believed in Muhammad (peace be upon him), but immediately after it He said,

﴿ ... وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ﴿٢٧﴾ ﴾

which means, "But many of them are Fâsiqûn (rebellious, disobedient to Allah)." (Al-Hadîd, 57: 27)

In any case, Allah, the Exalted, did not praise except those who followed Christ and his original religion, which had not been changed, and those who believed in Muhammad (peace be upon him).

He neither praised those who altered the religion of Christ nor those who refused to believe in Muhammad (peace be upon him).

Misplaced Inference

As for the verses where Allah says,

﴿ ۞ ... مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ ﴾

which means, "... a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma'rûf (Islamic Monotheism, and following Prophet Muhammad) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad); and they hasten in (all) good works; and they are among the righteous." (Âl-'Imrân, 3: 113-114)

These verses are not exclusive for the Christians, but Allah, the Exalted, revealed it after this verse,

﴿ ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾ ﴾

which means, "Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets without right. This is

because they disobeyed (Allah) and used to transgress beyond bounds (in disobedience to Allah, crimes and sins)." (Âl-'Imrân, 3: 112)

Those who received indignitywherever they may be, who had drawn on themselves the Wrath of Allah, killed the prophets without right, disobeyed and transgressed are the Jews who had committed these acts before Muhammad (peace be upon him) was sent.

Thus, these verses refer to the Jews more than the Christians, just like the verse,

﴿ وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾ ﴾

which means, "And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice)." (Al-A'râf, 7: 159)

This is sheer praise of those who held fast to the Torah but not to those who disbelieved in 'Îsâ (Jesus) or in Muhammad (peace be upon him).

It tells about those who were characterized with these qualities before Muhammad (peace be upon him). As for the people of the Scripture who lived during the lifetime of Muhammad (peace be upon him) and believed in him, they shall be granted a double reward.

Whoever believes in Muhammad (peace be upon him) and makes known his faith in Islam is one of the Muslims as long as he performs the acts of the Muslims both secretly and publicly. He is counted among the believers even if he used to be a disbelieving idol-worshipper before that. So what would be the caseeif he is one of the people of the Scripture? Amongst the people of the

Scripture who embraced Islam were ‘Abdullâh bin Salâm, Salmân Al-Fârisy and others.

Remembering Allah in Monasteries, Synagogues and Mosques

The Christians say, "We have found that the Qur'ân glorifies our Bible, speaks highly of our monasteries and churches and testifies that the name of Allah is mentioned much inside them." The clearest example is the following verse,

﴿... وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا... ﴿٤٠﴾﴾

which means, "For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much would surely have been pulled down." (Al-Hajj, 22: 40)

The phrase "...wherein the name of Allah is mentioned much" is said just after mentioning mosques, and the mosques are for the Muslims. Thus, the phrase does not mean within the churches of Christians. Then, the phrase, "...wherein the name of Allah is mentioned much" can mean only in mosques, in which case there is no certainty that the name of Allah is mentioned much in monasteries and synagogues.

It can also mean that mentioning Allah occurred a great deal in all of them. There is no doubt that the name of Allah was mentioned much in monasteries, churches, and synagogues before Muhammad (peace be upon him) was sent. Those places were full of people who followed the unchanged religion of Christ wherein the name of Allah was mentioned a great deal.

As for the precedence in the order of words, it is for the purpose of ascending from what is lower to what is higher. For example Allah says,

﴿ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِۦ وَأَبِيهِ ۝ ﴾

which means, "That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children." ('Abasa, 80: 34-36)

He also says,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ۝ ﴾

has indeed forbidden are Al-Fawâ<u>h</u>ish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (Al-A'râf, 7: 33)

The same applies to this verse, in which Allah says that which means, "...monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much would surely have been pulled down." (Al-<u>H</u>ajj, 22: 40) Allah, Glorified be He, clarifies that had it not been that Allah checks one set of people by means of another, the places of worship would have been pulled down. Then He mentions the most inferior places of worship which are the monasteries, as they are only made for one person or a very small number of people. Finally He concludes with the most superior of them, which are the mosques, where the name of Allah is mentioned a great deal.

Thus, in the verse, the judgment pertaining to the places of worship is closely related to the people. The people of the Scripture, before any abrogation and change to their Divine Book has taken place, are considered as believing Muslims. Pulling down the places of worship of Muslims is great corruption and a grave sin.

From these points, we conclude that the claim of the Christian concerning what Muhammad (peace be upon him) brought, are absolutely false. On the contrary, what he brought forth proves their falsity in many ways.

Praising Jesus Christ and His Followers

Christians say, "This (Muhammad praising Christ and his followers) makes it obligatory on us to hold fast to our religion and not to abandon or reject our beliefs. We would never follow a religion other than the religion of Christ, the Word and Spirit of God."

The answer to these words is that they make two false allegations:

Firstly: Muhammad (peace be upon him) was not sent to them but also to the Arabs. This claim is considered to be one of the greatest instances of falsehood concerning Muhammad (peace be upon him), for he did not say, "I was not sent to the people of the Scripture," nor did he say, "I was only sent to the Arabs!" On the contrary, all his words and actions, clarify that he was sent to all the people of the earth whether they were pagans, Jews or Christians.

Secondly: that Muhammad (peace be upon him) praised the Christian religion after it had been changed and abrogated. This is an even greater lie than the first, for how can he praise their religion while he declares their disbelief in more than one place in the Book revealed to him and calls for fighting them (in the Cause of Allah)? He also dispraises whoever abandons fighting them and describes those who disobey him in their fight as being hypocrites and disbelievers, and mentions that they will be cast down into Hellfire. That is the message from his Lord, which he conveys. It is only attributed to him because he was chosen to deliver the Message of Allah.

As for Allah praising Christ and those who followed the Christian religion before it was changed, this is true and does not contradict the obligation of following Muhammad (peace be upon him). If it was destined that the religion of

Christ was not to be abrogated and that Muhammad (peace be upon him) praised all those who follow it but stated that Allah had sent him, it would not be contradictory. And if he declares those who disbelieve in him to be disbelievers, it will not contradict his praise of them before they disbelieved in him.

Muhammad (peace be upon him) only praised those who followed an unchanged religion, but he dispraised those who changed the religion of Christ.

The Christians disbelieved just like the Jews. They disbelieved when they changed what was in the first Book, the Bible, and then disbelieved in the second Book, the Qur'ân. As for those who did not change the Book or live during the time of Muhammad and believed in him, they are believers.

What clarifies our point is that Christ's glorification of the Torah (Tawrâh), following it and adhering to its rules is more than Muhammad's glorification of the Bible (Injîl). But this is not to be taken as a justification for the Jews, which may abolish their obligation to follow Jesus. So how can Muhammad's glorification be a justification, which may abolish the obligation to follow him?

Glorifying the Disciples

They say, "And his Disciples whom he sent to us have warned us in our very own language and delivered to us our religion and were glorified in that Book (i.e. the Qur'ân), in the Chapter of Al-Hadîd,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ... ﴿٢٥﴾ ﴾

which means, "Indeed We have sent Our Messengers with clear proofs, and revealed to them the Scripture and the Balance (justice) that mankind may keep up justice." (Al-Hadîd, 57: 25)

The answer to this point has several aspects:

Firstly: In what is mentioned above, there is nothing which justifies disbelieving in the Messenger that was sent to you or to any other people or that justifies clinging to an altered and distorted religion. In addition to this, glorifying Mûsâ (Moses, peace be upon him), his followers and the Torah is not a reason for the Jews to disbelieve in the Messenger who was sent to them and instead to cling to an altered, distorted religion.

Secondly: The statement, "We will not follow but Christ and his Disciples," is a void statement because they follow neither Christ nor his Disciples because of two reasons:

1. Their religion was distorted and not all of it came from Christ and the Disciples. In fact, most of their teachings are not attributed to Christ or the Disciples.

2. Christ prophesied the coming of a Prophet named Ahmad. Allah, the Exalted says,

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ... ﴿٦﴾ ﴾

which means, "And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrâh [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.'" (As-Saff, 61: 6)

Thus, if they do not follow Ahmed, they will be guilty of disbelieving in Christ. They have other several prophecies from Christ and other prophets, which foretell the arrival of Ahmad.

What we mean to demonstrate here is the falsity of what some Christians take as pretexts from what Muhammad (peace be upon him) brought, and clarify whether these pretexts are against them or not, for they allege that there are some aspects in the Islamic religion that support them and their claims.

Thirdly: They claim that the Disciples are glorified in the Qur'ân like the messengers, which is absolutely false. They have wrongly interpreted that verse,

﴿ ... ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ... ﴿٧﴾ ﴾

which means, "those on whom You have bestowed Your Grace..." (Al-Fâtihah, 1: 7)

They claim that it refers to the Christians. They also claim that the verse which means 'that it became a bird by Allah's leave' (Âl-Imrân, 3: 49) means that it becomes a bird with the permission of the Divine Entity, which is the Word of Godunited with the human entity. There are many similar examples in which they wrongly interpret the Qur'ânic verses just like they do with the Torah, the Bible, and the Psalms. Their interpretations are considered distortion, displacing Divine words from their right places, disbelieving in the verses and revelations of Allah and attributing manifest falsehood to His Prophets. Their falsehood is clear to all.

The falsity of their interpretation is demonstrated in the following points:

One: Allah, the Exalted says, "Indeed We have sent Our Messengers." The phrase 'Our Messengers' in this verse is a plural object which refers to all the prophets whom Allah, the Exalted, sent.

Two: Allah has sent many messengers to all nations before Christ, so how is it possible that the statement of Allah would refer only to the Disciples that Christ has sent? His Disciples are in fact His messengers; they are in the same rank as the messengers of Mûsâ (Moses) or Ibrâhîm (Abraham) or Muhammad (peace be upon him).

Three: Allah says in the same verse,

﴿ ... وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَـٰفِعُ لِلنَّاسِ ... ﴾

which means, "And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind." (Al-Hadîd, 57: 25)

Allah mentions iron to clarify who is ordered to fight with iron for His Cause. And the Christians claim that neither

the Disciples nor the Christians were ordered to fight anyone with iron.

Four: After this verse Allah says,

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ﴾

which means, "And indeed, We sent Nû<u>h</u> (Noah) and Ibrâhîm (Abraham), and placed in their offspring prophethood and Scripture, and among them there is he who is guided, but many of them are Fâsiqûn (rebellious, disobedient to Allah)." (Al-<u>H</u>adîd, 57: 26)

Allah mentions that He sent Nû<u>h</u> and Ibrâhîm after saying, "Indeed We have sent Our Messengers with clear proofs." Thus, He is moving from the general to the specific, clarifying the judgments pertaining to the specific and its privileges from the general. Then He says,

﴿ ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ... ﴿٢٧﴾ ﴾

which means, "Then, We sent after them, Our Messengers, and We sent 'Îsâ (Jesus) son of Maryam (Mary), and gave him the Injîl (Gospel)." (Al-Hadîd, 57: 27)

In the above verse, Allah states that He sent other Messengers after Nû<u>h</u> and Ibrâhîm, and sent 'Isâ bin Maryam (i.e. Jesus, son of Mary) afterwards and gave him the Bible. Thus, 'Isâ (Jesus) came after the other Messengers. However, Allah did not mention that He sent anyone from the followers of Christ, but He mentions that He has "ordained in the hearts of those who followed him, compassion and mercy." (Al-Hadîd, 57: 27) Therefore, how is it possible to say that the Messengers

whom Allah sent with clear proof, Divine books and justice are the Disciples and not the Messengers He sent before Christ?

Five: There is no verse in the Qur'ân, which states that the Disciples are Messengers of Allah. In the Qur'ân, Allah did not say that He sent any of them.

As for this verse,

﴿ وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَـٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ﴾

which means, "And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers." (Yâsîn, 36: 20)

It does not mention that those Messengers were the Disciples or that those people whom they were sent for believed in them. The only thing known is that those people to whom the three Messengers were sent were all destroyed after hearing only one extremely loud noise. These Messengers were Messengers of Allah before the time of Christ. They were sent to Antakya where Habîb An-Najjâr believed in them. This happened before the time of Christ. But this village did not believe in the Messengers, so Allah, Exalted be He, destroyed them as the Qur'ân says. Antakya was rebuilt afterwards. Its inhabitants were disbelievers until some of the Disciples of Christ came to them. So, they believed in Christ through them and embraced Christianity.

Allah, the Exalted, says,

﴿ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ... ﴿١٥﴾ ﴾

which means, "When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: 'Verily! We have been sent to you as Messengers.' They (people of the town) said: 'You are only human beings like ourselves.'" (Yâsîn, 36: 14-15)

If they were messengers sent by a Messenger of Allah, there would be no disbelieving in them but in the one who had sent them. And if people disbelieved in them who were only envoys from a Messenger, they would be able to say, 'Then send for the one who has sent us or to his companions, for they know that we are telling the truth about him.' This cannot happen if they were Messengers of Allah.

Another point is that Allah says, "When We sent to them two Messengers," which makes it very clear that He is the Sender. If any one other than Allah had sent them, they would not be sent by Allah but by the other person, for we do not say about those who were sent by Muhammad bin 'Abdullâh (i.e. the Prophet, peace be upon him) that they are Messengers of Allah. For example, we never say that about Di<u>h</u>yah bin Khalîfah Al-Kalby or Al-Mughîrah bin Shu'bah or 'Abdullâh bin <u>H</u>udhâfah or about any other person sent by the Messenger of Allah (peace be upon him).

It is well known that it is never said about all those envoys that they are messengers of Allah. Muslims never call them messengers of Allah. It is impermissible in the consensus of all Muslims to say that such people were among those who were meant in the verse,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ ... ﴾

which means, "Indeed We have sent Our Messengers with clear proofs." (Al-<u>H</u>adîd, 57: 25)

If the envoys of Muhammad (peace be upon him) are not called 'The Messengers of Allah' in the book revealed to him, then how can it be possible to attribute this title to the envoys of another Messenger?

1. Inferring from Verses that Resemble Each Other

Allah, the Almighty says,

﴿... فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ ... ﴿٢١٣﴾﴾

which means, "...and Allah sent prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed." (Al-Baqarah, 2: 213)

Christians allege that the Disciples are being referred to in this verse, 'Allah sent the prophets...,' as they travelled to seven different regions around the world, giving glad tidings with the Only Book, which is the Pure Bible. For if He meant Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David) and Muhammad, He would have said, "And with them He sent the Scriptures" because each one of them brought a different book. He would not have said, 'The Scripture.' There was no group other than the Disciples who had brought only one book to guide with righteousness and goodness, which is the Pure Bible.

The Answer:

We have already presented the proofs of the invalidity of the above allegation.

We can add that Allah, the Almighty says,

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً ... ﴿٢١٣﴾﴾

which means, "Mankind were one community." This means that they split and differed afterwards, so, "Allah sent prophets with glad tidings and warnings." The

Disciples are not prophets, even if Christ had sent them. Sending them does not mean that they are prophets; they are only envoys like those sent by Mûsâ, Muhammad and other prophets.

A second point is that Allah, the Almighty says,

﴿ ...وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ... ﴾

which means, "And with them He sent the Scripture", but no scripture was revealed to the Disciples, as it was revealed to Christ. He sent 'the Scripture' which is a general term. The Prophets are those to whom Divine Scriptures are sent, and the term 'Scripture' is a general term, which means all the revealed Scriptures. This is demonstrated in the following examples. Allah says,

﴿ ...وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّـۧنَ... ﴾

which means, "...but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets." (Al-Baqarah, 2: 177)

He also says,

﴿ ...كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ... ﴾

which means, "Each one believes in Allah, His Angels, His Books, and His Messengers." (Al-Baqarah, 2: 285)

Allah, the Almighty also says about Maryam (Mary),

﴿ ...وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ... ﴾

which means, "And she testified to the truth of the Words of her Lord (i.e. believed in the Words of Allah: 'Be!' and he was; that is 'Îsâ (Jesus) son of Maryam (Mary); as a

Messenger of Allah), and (also believed in) His Scriptures." (At-Tahrîm, 66: 13)

Allah also says,

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ ﴾

which means, "Mankind was one community and Allah sent Prophets with glad tidings and warnings." (Al-Baqarah, 2: 213)

And He, the Almighty says,

﴿ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟... ﴾

which means, "Mankind were but one community (i.e. on one religion - Islamic Monotheism), then they differed (later)." (Yûnus, 10: 19)

This means that after mankind differed, Allah sent the Prophets. People differed before Jesus ('Îsâ), Mûsâ (Moses), Ibrâhîm (Abraham) and even before Nûh (Noah).

In addition to this, the Bible does not contain the means to judge between people in matters wherein they differ. Mostly it contains advice, commandments, and stories about Christ, unlike the Torah and the Qur'ân, which do contain the means to judge.

2. Inferring from Verses that Resemble Each Other

They say: As for Muhammad's glorification of our Bible and the books revealed to us, the Qur'ân says,

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ... ﴿٤٨﴾ ﴾

which means, "And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture that came before it." (Al-Mâ'idah, 5: 48)

And He, the Almighty says,

﴿ الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾ ﴾

which means "Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings). Allah! Lâ ilâha illâ Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad) with truth, confirming what came before it. And He sent down the Tawrâh (Torah) and the Injîl (Gospel), aforetime, as a guidance to mankind." (Âl-'Imrân, 3: 1-4)

He, the ALmighty also says,

﴿ الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ

إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْأَخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ ﴾

which means, "Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ân and none but Allah (Alone) knows their meanings). This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)). Who believe in the Ghaib and perform As-Salâh (Iqâmat-as-Salâh (performing the prescribed prayers)), and spend out of what we have provided for them [i.e. give Zakâh , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihâd, etc.]. And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad, peace be upon him) and in [the Tawrâh (Torah) and the Injîl (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense for their good and bad deeds, Paradise and Hell, etc.). They are on (true) guidance from their Lord, and they are the successful." (Al-Baqarah, 2: 1-5)

The phrase 'the Book' in the above verses means the 'Bible', and those 'Who believe in the Ghaib' are we Christians who believe in Christ although we have not seen him. As for 'And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad, peace be upon him) and in the Torah and the Bible, etc.) which were sent down before you,' they are the Muslims who believe in what Muhammad (peace

be upon him) has brought and what was brought before him.

The Answer:

Initially, we have to know that the first verse of the Chapter of Al-Mâ'idah says,

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَـٰبِ وَمُهَيْمِنًا عَلَيْهِ ... ﴾

which means, "And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures)." (Al-Mà'idah, 5: 48)

As for Muhammad (peace be upon him) believing in what Allah had revealed before him and in the prophets sent by Allah before him, this is an acknowledged fact in this religion. This belief is obligatory just as it is well known that he was sent to all mankind. It is considered one of the fundamentals of Islamic Faith.

For Allah, the Exalted, says,

﴿ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ ﴾

which means, "This means, "Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower." (Al-Baqarah, 2: 136-137)

It is important to clarify that Allah has revealed this Qur'ân and has made it trustworthy in highness and a witness over the revealed Books before it. Therefore, the Qur'ân states what is true, defines what has been misinterpreted and distorted, outlines what Allah has decreed, and abrogates what Allah has abrogated in these books. The Qur'ân is, therefore, trustworthy over the other Divine Books, and it is known as the 'best speech' and 'the best historical record.' This means that whoever believed in the Torah or the Bible before their distortion and abrogation is considered to be one of the righteous believers (Muslims).

There is no indication of praise for those who hold fast to a religion that has been changed and abrogated by the hands of man, or for those who do not believe in the Messengers, which Allah has sent or the Books He has revealed. In fact, Allah, the Exalted, clarifies in several different verses, how the Jews and Christians are disbelievers, as they have distorted the first divine Book and have disbelieved in Muhammad (peace be upon him).

As for their interpretation of the phrase, 'the Book' (Al-Mâ'idah, 5: 48) as referring to the Bible, and the interpretation of 'Who believe in the Ghaib' as referring to Christians, this is considered as displacing the words from their right places and distorting the Words of Allah. This same thing happens when they wrongly interpret the words, "It became a bird by Allah's leave," (Âl-'Imrân, 3: 49) for they said it meant with the permission of the Divine Entity, which is the Word of Allah united with the human entity. There are many other examples of deliberate misinterpretation of the Qur'ân in which the People of the Book distorted the meaning that Allah intended. This proves that they have done the same with the Torah, and the Bible previously. If they change the meanings and distort the facts in the Qur'ân while its interpretation is well known, whether it is general or specific, as it has been reported from the Messenger of Allah (peace be upon him) himself, then what would they do with the Torah or with the Bible whose words and meanings were not strictly reported as those of the Qur'ân? Muslims strongly defend their Book but there is no one among the People of the Scriptures to defend theirs.

Allah, the Almighty says,

﴿ ... هُدًى لِّلْمُتَّقِينَ ۝ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ ... ۝ ﴾

which means, "... a guidance to those who are Al-Muttaqûn (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)). Who believe in the Ghaib..." (Al-Baqarah, 2: 1-2)

The Almighty described the Christians as disbelievers in Allah and the Last day, so how can He say here that they

are the pious righteous persons who believe in the Ghaib (i.e. believing in whatever is attributed to Him like faith in Him, in His Angels, in Resurrection, in Paradise and Hellfire, and in such things which were hidden from human sight)?

Allah, the Exalted, says,

﴿ قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ ٢٩ ﴾

which means, "Fight against those who (i) believe not in Allah, (ii) nor in the Last Day, (iii) nor forbid that which has been forbidden by Allah and His Messenger (iv) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." (At-Tawbah, 9: 29)

The first thing that indicates piety is avoiding all forms of polytheism. Allah describes the Christians as disbelievers in many verses. He says,

﴿ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ ... ١٧ ﴾

which means, "Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)." (Al-Mâ'idah, 5: 17)

He, the Almighty also says,

﴿ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖ ... ٧٣ ﴾

which means, "Surely, the disbelievers are those who said: 'Allah is the third of the three (in a Trinity).'" (Al-Mâ'idah, 5: 73)

Such verses are numerous. In addition to this, Allah, the Exalted, says,

﴿ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ ... ﴿٣﴾ ﴾

which means, "Who believe in the Ghaib and perform As-Salâh (Iqâmat-as-Salâh)." (Al-Baqarah, 2: 3)

This Salâh (i.e. Prayer) is that, which Allah has enjoined in His saying,

﴿ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ ﴾

which means, "Perform As-Salâh (Iqamât-as-Salâh) from mid-day until the darkness of the night (i.e. the Zhuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (Al-Isrâ', 17: 78)

The Messenger of Allah (peace be upon him) said, "Allah does not accept a prayer without purification (performing ablution)."[16] And the Christians do not perform ablution for their prayers.

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[16] Recorded by Muslim, *At-Tahârah*, hadith no. 224, from a hadith narrated by 'Abdullâh bin 'Umar. It was also recorded by Abu Dâwûd, *At-Tahârah*, hadith no. 139; by An-Nasâ'y, *At-Tahârah*, hadith no. 139 and by Ibn Mâjah, *At-Tahârah*, hadith no. 271 from a hadith reported by Abul-Mulaih on the authority of his father. Allah, the Exalted says, "O you

The Messenger of Allah (peace be upon him) also said, "A prayer performed without (reciting) the Opening Chapter of the Book is invalid."[17] And the Christians do not read it.

The prayer enjoined and praised by Allah requires facing the Qiblah (i.e. the direction of the Ka'bah), bowing, performing two prostrations in every rak'ah (unit of prayer), and other rituals, which Christians do not perform. Thus, how can Allah praise them by saying that they are those who perform As-Salâh while they do not do what He has commanded?

When Allah, the Almighty says,

﴿ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ... ﴾

which means, "And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad) and in [the Tawrât (Torah) and the Injîl (Gospel), etc.] which were sent down before you." (Al-Baqarah, 2: 4)

It represents a second description of those who believe in the Ghaib. Allah firstly described them generally s believers in the Ghaib (unseen), then He clarifies what is this unseen they believe in, by saying it is belief in what has been revealed to Muhammad (peace be upon him) and in what was revealed before him. The use of the conjunction 'and' serves to clarify the difference between attributes and descriptions. For example, Allah says,

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who believe! When you intend to offer *As-Salâh* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles." (Al-Mâ'idah, 5: 6)

[17] Recorded by Al-Bukhâry, *Al-Âdhân*, hadith no. 756 and by Muslim, *As-Salâh*, hadith no. 394,34, in a hadith narrated by 'Ubâdah bin As-Sâmit.

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١ ٱلَّذِى خَلَقَ فَسَوَّىٰ ۝٢ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝٣ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ۝٤ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ۝٥ ﴾

which means, "Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it; And Who has measured (preordainments for each and everything even whether it be blessed or wretched); then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture); and Who brings out the pasturage, And then makes it dark stubble." (Al-A'lâ, 87: 1-5)

The One Who has created everything and proportioned it is the One Who has measured preordainments for all creation; and provided guidance, and is the One Who brings out the pasturage.

The Christian say: We believe in Christ without seeing him.

The Jews also believed in Mûsâ (Moses, peace be upon him) without seeing him. Muslims believe in Muhammad (peace be upon him) without having seen him. In fact, Muslims believe in Mûsâ, 'Îsâ (Jesus) and all the other prophets without seeing any of them, in contrast to the Jews and Christians who believe in some prophets and disbelieve in others.

However, the 'Ghaib' (i.e. unseen) does not refer to the physical shape of the prophet, because his shape does not come under the category of the unseen. Some people have seen him. There is no belief or disbelief contained in the act of seeing him. The true meaning of the word 'Ghaib' is what is beyond human ability. It is mainly what the prophets call the people to believe in, by which we mean: believing in Allah, His Angels, His

Prophets, and believing that they are really Messengers from Allah, whether their real shape has been seen or not. It may happen that some people who saw them may not believe in them, while others who have not seen them may believe in them.

3. Inferring from Verses that Resemble Each Other

Allah, the Almighty says,

﴿ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾ ﴾

which means, "And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Tawrâh (Torah) that had come before him, and We gave him the Injîl (Gospel), in which was guidance and light and confirmation of the Tawrât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious). Let the people of the Injîl (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fâsiqûn (the rebellious i.e. disobedient (of a lesser degree) to Allah." (Al-Mâ'idah, 5: 46-47)

The Answer:

In this verse Allah praises Christ and the Bible. It is also a command for the Christians to act and judge according to its teachings. Allah also praises Mûsâ (Moses) and the Torah more than He praises Christ and the Bible, for He, the Almighty says,

﴿ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ ... ﴾

which means, "Verily, We did send down the Tawrâh (Torah) (to Mûsâ (Moses)), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews." (Al-Mâ'idah, 5: 44)

The fact that Allah praises Mûsâ and the Torah does not mean that He praises the Jews who disbelieved in Christ and then in Muhammad (peace be upon him). It also does not express praise for the Jewish religion, which, according to the majority of Christians and Jews, is proven to have been changed and distorted. The same applies to the praise of Christ and the Bible. It does not include any praise for the Christians who have disbelieved in Muhammad (peace be upon him), changed the judgments of the Torah and the Bible, and who have followed a distorted abrogated religion.

The Jews agree with the Muslims that there is no praise for the Christians in the above verse, while the Christians agree with the Muslims that there is no praise for the Jews in the above verse because of all the change and distortion that has taken place in their Book.

Therefore, it is known among all three religions: the Muslim, the Christians and the Jews, that there is no verse in the Qur'ân among those which mention the Torah, the Bible, 'Îsâ (Jesus) and Mûsâ (Moses) that praise the people of the Scripture who have disbelieved in Muhammad (peace be upon him), or their religion which was changed before he (peace be upon him) was sent. There is no praise for anyone who holds fast to a changed or distorted religion. So how about someone who holds fast to a changed and distorted religion?

Reasons Why the Christians Deviated

There are three reasons behind the deviation of Christians:

1. They replaced the words of the prophets, which are direct and clear having concise meanings, with unclear indirect words. Whenever they heard an unclear word, they adhered to it and made it a part of their doctrine even if there was no proof to support it. The direct words, which are contrary to their interests, were either replaced or interpreted wrongly, just like the people of deviation are in the habit of doing.

2. The occurrence of some abnormalities, which they wrongly thought were miracles from Allah while in fact they were works of Satan. These abnormal instances caused the deviation of the disbelievers and many others like them. Among these instances were the entrance of devils inside idols, their speech to people, and their false predictions of the unknown to priests. Even in these cases they tell lies.

3. Some news was conveyed to them in which they believed while it was absolutely false, for neither the Christians nor any of the people of deviation have evidence, whether clearly reasonable or rightly attributable to the Divine Books, to verify their claims, or even a miracle from any of the prophets. Whenever they explain their doctrine, they use ambiguous words, and if they are asked about their exact meanings and how can one distinguish right from wrong in them, the ambiguity and vagueness of their words become apparent.

When they refer to anything from the Divine Revelations, it is either truthful and does not support their falsity or it is uncertain or incorrect. They do thesame with the abnormalities they mention: some are correct like those attributed to prophets like Christ and Mûsâ (Moses), while some are attributed to righteous people, namely the Disciples. Even if the miracles ascribed to the Disciples are true, this does not mean that they are infallible like the prophets. The prophets are infallible in what they deliver to us; they cannot say anything but the truth about Allah. Nothing in their speech is deliberately or erroneously false.

In addition to this, what is narrated in the Bible is that a man was crucified and buried in a tomb and was later seen by some Disciples as well as by some other people after his burial. They say that he stood up twice or thrice from his grave, showed them the marks from the nails and said, "Do not think that I am a devil." If this truly happened, it is defiantly a devil that assumed the figure of Christ, and those who saw him were deluded. Similar instances occur to some people in our time as well as to some people in the past. It happened that some people in Tadmur (Tadmuriyah, a town in Syria) saw a huge person flying in the air. It appeared more than once wearing different attire and said to them, "I am Christ, son of Maryam (Mary)", and then he ordered them to do some acts that are inappropriate to be ordered by Christ. However, the truth is that this was a devil attempting to lead them astray.

The Book of Enlightenment

They say: He, the Almighty says,

﴿ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَـٰتِ وَٱلزُّبُرِ وَٱلْكِتَـٰبِ ٱلْمُنِيرِ ﴾

which means, "Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with Al-Baiyyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment." (Âl-'Imrân, 3: 184)

The Book of Enlightenment refers to the Holy Bible.

The Answer:

It was mentioned before that the word 'prophets' mentioned by Allah in the Qur'ân are mainly the messengers of strong will like Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), 'Îsâ (Jesus) the son of Maryam (Mary) and Muhammad (peace be upon him), who was the last of the prophets. Allah favored and distinguished them, for He says,

﴿ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ۝ ﴾

which means, "And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus), son of Maryam (Mary). We took from them a strong covenant." (Al-Ahzâb, 33: 7)

The word 'prophets' also includes other prophets whom Allah did not mention by name in the Qur'ân. Allah, the Exalted, says,

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ... ﴿٧٨﴾ ﴾

which means, "And, indeed We have sent Messengers before you (O Muhammad); of some of them We have related to you their story and of some We have not related to you their story." (Ghâfir, 40: 78)

The Disciples were mentioned by Allah in the Qur'ân where He, the Almighty said that they were Muslims, followers of the Messenger (i.e. Jesus) and believers in Allah. Allah says,

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ ﴾

which means, "Then when 'Isâ (Jesus) came to know of their disbelief, he said: 'Who will be my helpers in Allah's Cause?' Al-Hawâriyyûn (the Disciples) said: 'We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah). Our Lord! We believe in what You have sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illa-Allah - none has the right to be worshipped but Allah).'" (Âl-'Imrân, 3: 52-53)

He, the Almighty also says,

﴿ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ ﴾

which means, "And when I (Allah) put in the hearts of Al-Hawâriyyûn (the Disciples) [of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'" (Al-Mâ'idah, 5: 111)

Allah never mentioned in the Qur'ân that He had sent them as messengers. He only said that He had guided them to believe in Him and His Messenger and had commanded them to follow His Messenger. When Allah says, "And when I (Allah) put in the hearts of Al-Hawâriyyûn (the Disciples)," this is not proof of their prophethood, for Allah also says,

﴿ وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ... ﴿٧﴾ ﴾

which means, "And We inspired the mother of Mûsâ (Moses), (saying): 'Suckle him (Mûsâ (Moses))." (Al-Qasas, 28: 7)

The Mother of Mûsâ (Moses) was not a prophet. The majority of Christian and Muslim scholars agree that no woman was ever a prophet.

In addition to this, Allah says,

which means, "Who came with Al-Baiyyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment." (Âl-'Imrân, 3: 184)

And 'the Book' is a gender, which comprises every Book sent by Allah, the Exalted. Allah says,

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَـٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَـٰبٍ مُّنِيرٍ ۝ ﴾

which means, "And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah)." (Al-Hajj, 22: 8)

The phrase, 'a Book giving light' is indefinite within the negative clause. Thus, every book revealed by Allah is 'enlightening' and if the Bible was the only Book of enlightenment, Allah would have said, 'or the Book giving light.'

Moreover, the Torah is more glorified than the Gospel, for Allah clarifies that He had not sent a more enlightening book than the Torah and the Qur'ân. Allah, the Exalted, says,

﴿ ...قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَـٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَـٰفِرُونَ ۝ قُلْ فَأْتُوا۟ بِكِتَـٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـٰدِقِينَ ۝ ﴾

which means, "they say: 'Why is he not given the like of what was given to Mûsâ (Moses)?' Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: 'Two kinds of magic (the Tawrâh (Torah) and the Qur'ân) each helping the other!' And they say: 'Verily! In both we are disbelievers.' Say (to them, O Muhammad): 'Then bring a Book from Allah, which is a better guide than these two (the Tawrâh (Torah) and the Qur'ân), that I may follow it, if you are truthful.'" (Al-Qasas, 28, 48-49)

This verse declares that it is impossible for them to bring a book from Allah, which is a better guide than the Tawrâh and the Qur'ân. He, the Almighty also says,

﴿ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ ...﴿٣٨﴾ ﴾

which means, "Or do they say: 'He (Muhammad) has forged it?' Say: 'Bring then a Sûrah (chapter) like unto it.'" (Yûnus, 10: 38)

This demonstrates the fact that neither the Bible nor the Psalms give more guidance than the Torah or the Qur'ân. So how can the book of enlightenment refer to the Bible and not the Torah?

In the Qur'ân, the phrases that mean, "O people of the Scripture" and "The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you," (Al-Mâ'idah, 5: 5) we find the word 'Scripture' is singular. But it is well known that those who received the Scripture before us were the Jews and the Christians. The Christians are not the only sect meant in the phrase 'the people of the Scripture,' for Allah says,

﴿ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَـٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا ﴿١٥٦﴾... ﴾

which means, "Lest you (pagan Arabs) should say: 'The Book was only sent down to two sects before us (the Jews and the Christians)." (Al-An'âm, 6: 156)

The falsity of the claims of those who displace the divine words from their rightful places and propogate such wrong interpretations about the words of Allah and His Messenger, is evident to anyone who has sufficient knowledge, whether he is a believer or a disbeliever, to know that they are not the intended meanings.

Allah is not referring to the Bible when He says 'the Book.' He is not referring to the Disciples when He says 'Messengers.' 'The Book of Enlightenment' means the Books Allah has revealed like the Tawrâh (Torah) and the

Bible, while 'the Messengers' mean those who were sent by Allah like: Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and the 'Îsâ (Jesus) son of Maryam (Mary) (peace be upon them all).

CHAPTER THREE

Section One: The Third Claim of the Christians

They say: He, the Almighty also says,

﴿ فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ ﴾

which means, "So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, (i.e. that your name is written in the Tawrâh (Torah) and the Injîl (Gospel)] then ask those who were reading the Book [the Tawrâh (Torah) and the Injîl (Gospel)) before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)." (Yûnus, 10: 94)

They claim that it proves the authenticity of their Book and vindicates their Bible and the other Books that they have, proving that they were not changed because it (the Qur'ân) believes in them.

The narrator says to those who make such a claim: Someone may say that the changes that have been made to the Bible could have occurred afterwards. They reply: We wonder at those people who, in spite of their knowledge and intelligence, make such an allegation against us. For if we say the same about them; that the book they have at present has been changed and that they have written whatever they wanted with their own hands, will they allow us to say so? He says to them: This is impermissible and no one can ever say it; the Qur'ân can never be changed, not even a single letter.

They say: Glorified be Allah! If their book is written in only one language and a single letter in it can never be changed, how can we change our books which were written in seventy-two languages, and every language has

thousands of copies? Our books existed six hundred years before the coming of Muhammad and were read by people in spite of the differences in language and the huge distances between countries.

So who was that person who knew seventy-two languages and had power over the whole world and over all its priests and rulers to control our books in all those countries so that he could change it?

And if he had managed to change some of them and leave some, this can never be possible because they all sound the same and use the same terminology in all the languages. Therefore, no on can say or verify this accusation.

Section Two: Refuting the Christians' Claim Asking the People of the Scripture

They said that the Qur'ân also says,

﴿ فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴾

which means, “So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Tawrâh (Torah) and the Injîl (Gospel)] then ask those who were reading the Book [the Tawrâh (Torah) and the Injîl (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).” (Yûnus, 10: 94)

The Answer:

It is an acknowledged fact that the verse is not referring to Christians only, for the Jews also read the Book before us. We explained before that ‘the book’ or ‘the Scripture’ is a gender in the verses which contains phrases like ‘O people of the Scripture’ and in verses that say,

﴿ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَـٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا ... ﴾

which means, “Lest you (pagan Arabs) should say: ‘The Book was only sent down to two sects before us (the Jews and the Christians).’” (Al-An‘âm, 6: 156)

The Divine order for Muhammad (peace be upon him) to ask the people of the Scripture in case of doubt does not mean that the prophet himself doubted. The order is either for him or for anyone else, which is more likely.Basing the judgment on a condition does not entail implementing that condition. In fact, the purpose of

mentioning an impossible condition may be to clarify its judgment.

Allah, the Exalted, says,

﴿ ...وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ
﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ
ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾
ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا
كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ ﴾

which means, "And We bestowed upon him Is<u>h</u>âq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nû<u>h</u> (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward the good-doers. And Zakariyyâ (Zachary), and Ya<u>h</u>yâ (John) and 'Isâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous. And Ismâ'îl (Ishmael) and Al-Yasa'a (Elisha), and Yûnus (Jonah) and Lû<u>t</u> (Lot), and each one of them We preferred above the 'Âlamîn (mankind and jinn) (of their times). And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. This is the Guidance of Allah with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them." (Al-An'âm, 6: 84-88)

The above verse stresses the fact that if they had been guilty of joining in worship others with Allah, all that they used to do would have been of no benefit to them. However, prophets can never join others in worship with Allah, because they are infallible concerning the message with which they were sent.

We find the same meaning when Allah says, "So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, (i.e. that your name is written in the Torah and the Gospel) then ask..." it is no proof that there is an actual doubt or questioning. In fact, the Prophet (peace be upon him) would never ask any of them for verification.

What is meant here is to clarify that the people of the Scripture have evidence, which proves your truthfulness regarding matters, which the disbelievers disbelieve you in. Allah, the Exalted, says,

﴿ ...قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾ ﴾

which means, "Say: 'Sufficient for a witness between me and you is Allah and those too, who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islam).'" (Ar-Ra'd, 13: 43)

This Point has Several Aspects:

One: Previous Divine Books state that Mûsâ (Moses) and other prophets invited people to worship Allah alone and forbade them from joining others in worship with Him. Thus, this was proof against those who think that joining others in worship with Allah can ever be a religion. Allah says,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ ﴾

which means, "And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): Lâ ilâha illâ Anâ (none has the right to be worshipped but I (Allah)), so worship Me (Alone and none else).'" (Al-Anbiyâ', 21: 25)

Two: The people of the Scripture know that Allah sent human beings and not angels as prophets to mankind. Some disbelievers claim that Allah would not send any messenger except an angel or a human being accompanied by an angel, and they wondered at sending a human being alone without an angel. Allah, the Exalted, says,

﴿ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾ ﴾

which means, "And nothing prevented men from believing when the guidance came to them, except that they said: 'Has Allah sent a man as (His) Messenger?' Say: 'If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'" (Al-Isrâ', 17: 94-95)

Allah, the Exalted, also says,

﴿ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ ﴾

which means, "And they say: 'Why has not an angel been sent down to him?' Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad)." (Al-An'âm, 6: 8-9)

Therefore, Allah, the Exalted, clarifies that mankind could not stand having angels as messengers, so if He, the Almighty sends an angel, that angel would assumed the form of a human being, and thus, people would be confused and think that he is a human being. Thus Allah, the Exalted, orders people to ask the people of the Scripture whether the messengers sent to them were humans or angels in order to present the proof to those who disapprove of sending a human being.

Three: Those who are skeptical about the Prophet are ordered to ask the people of the Scripture about what happened to their prophets and their nations. They were asked to question what was the end of those who believed in them and those who disbelieved in them. **Four**: They are also ordered to ask the people of the Scripture about the religion which Allah sent with His Messengers. It was the religion of Islam that was agreed upon by all the messengers. Among its teachings are the following: commanding to believe in the Oneness of Allah, adhering to truthfulness and justice, being dutiful and merciful to one's parents, maintaining good relations with kith and kin, and forbidding associating partners in worship with Allah, doing injustice and committing abominable sins.

Five: Through asking the people of the Scripture, skeptical people will know the witnesses and prophecies

concerning the prophethood of Muhammad (peace be upon him). This was mentioned in the Qur'ân. Allah says,

﴿ وَرَحْمَتِي... وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى
يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ
ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ... ﴿١٥٧﴾ ﴾

which means, "...and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (pious - see V.2:2), and give Zakâh; and those who believe in Our Âyât (proofs, evidences, verses, lessons, signs and revelations, etc.). Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Torah) (Deut, xviii, 15) and the Injîl (Gospel) (John xiv, 16), - he commands them to Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them from unlawful Al-Khabâ'ith (i.e. all evil and unlawful things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them...." (Al-A'râf, 7: 156-157)

Allah, the Almighty also says,

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ
يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم
بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ ﴾

which means, "And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrâh ((Torah) which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad) came to them with clear proof, they said: 'This is plain magic.'" (As-Saff, 61: 6)

'Îsâ (Jesus, peace be upon him) believed in the Messenger as well as the Book revealed before him, which is the Tawrâh (Torah), and gave glad tidings of the coming of a Messenger after him whose name would be Ahmad.

The verification that the people of the Scripture knew about the description of Muhammad (peace be upon him) is evident in their original books. The fact that they changed the words of Allah is evident and they have no pretext in what was revealed to Muhammad (peace be upon him).

Distortion of the Torah and the Gospel

The Christians say: As long as Muhammad is ordered to believe in our books, this proves the authenticity of what we have and the falsity of the accusation that our Bible and books are distorted or changed.

We say: The conclusion you make in this concern and in other sections of the Qur'ân is purely false or is part of your habit of mixing between falsehood and truth.

You say that our Messenger (peace be upon him) believes in your books, so if you mean that he believes in the Torah, the Bible and Psalms revealed by Allah to His prophets, this is unquestionable, for it is mentioned in the Qur'ân more than once. Allah commands His servants to believe in every Book He has revealed and in every prophet He has sent. Allah, the Exalted, says,

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ ﴾

which means, "The Messenger (Muhammad, peace be upon him) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers..." (Al-Baqarah, 2: 285)

Allah revealed these Books before the Qur'ân and then He revealed the Qur'ân as a confirmation of the Scriptures before it and as a trustworthy reference to it. Allah, the Exalted, says,

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَـٰبِ وَمُهَيْمِنًا عَلَيْهِ ...٤٨ ﴾

which means, "And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures)..." (Al-Mâ'idah, 5: 48)

By believing in their books, they mean that our Messenger (peace be upon him) believes in their beliefs and laws which they formulated without the permission of Allah and differed from the Islamic laws or differed from the Divine Laws sent by Allah, like believing in: the trinity and hypostases, the unity between the Divine Being and the human being and saying that Christ is God and the Son of God. This is in addition to their denial of what they should adhere to like: believing in Allah and the Last Day (i.e. Day of Judgment), regarding lawful that which Allah has made unlawful like pork etc.., and not believing in the religion of truth (i.e. Islam) which was revealed in His Book and brought by His Messenger. Instead, they believe in a religion innovated by their religious leaders. Allah, the Exalted, says,

﴿ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ ...٣١ ﴾

which means, "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah (Jesus), son of Maryam (Mary)." (At-Tawbah, 9: 31)

Christians also mean that Muhammad (peace be upon him) believed in and confirmed such matters in their religion and that he believed in matters not brought by the prophets from Allah, and in that case they are lying manifestly about Muhammad (peace be upon him), for it is an acknowledged fact in this religion that Muhammad (peace be upon him) believed in what the prophets before him brought.

He never believed in what was invented afterwards in Christian or Jewish belief. He never prescribed that they should adhere to their first religion even if it had not been changed. He called all mankind and Jinn to believe in him and in what he had brought and to follow the Book and Wisdom that he was sent with. He judged that all those who refuse to follow the Book revealed to him are disbelievers and stressed the certainty of their I eternal torment of the Hereafter and made it obligatory to fight them in this life in order to make this religion for Allah alone and make the word of Allah the uppermost.

Moreover, the Prophet (peace be upon him) set out to fight them in the year of (the Battle of) Tabûk and all the believers were ready to fight them. He did not excuse any man having the ability to fight to abandon his duty and not to participate in the Battle. Whoever thought that fighting them was not obligatory was regarded as a disbeliever, and if he showed false support to Islam, he was a cursed hypocrite.

The Torah and the Bible that is present nowadays are not those that were presented by the prophets Mûsâ (Moses) and 'Îsâ (Jesus) (peace be upon them both). The transmission of the Tawrâh was discontinued when Jerusalem was ruined and the Children of Israel were evacuated. It was mentioned that the person who dictated it to them was a man named 'Âzir. Some people claimed

he was a prophet but others say that he was not a prophet and that a copy of the Torah had been compared to an old copy found with him. It was also said that a copy was brought from Morocco. But all of these tales do not prove that the word of this Torah are authentic, nor do they disprove the mistakes in some of them, as was the case in other books copied by more than one person.

It is adknowledged by Christians themselves that the Bible in their hands these days, was not written by Christ (peace be upon him) or even dictated directly by Christ to one of his scribes. In fact, it was dictated by Mathew and John. two of the Disciples of Christ, after he (peace be upon him) left this world, for they had accompanied him. It was not known, let alone memorized by many people.

It was also written by Mark and Luke, who had not even seen Christ (peace be upon him). These two books mentioned some of the words of Christ and some of his stories but they certainly do not comprise his exact speech or actions.

It is likely that the transmission of two, three or four persons may contain some mistakes. They committed a previous mistake regarding Christ himself when they confused him with the man who had been crucified.

What we mean here is that Christians do not have a reliable authentic transmission from Christ concerning the exact wordings of the Bible or a reliable transmission for most of their religious laws. This is also applicable to the Jews who also do not have authentic transmissions for the wordings of the Torah or the prophecies of their prophets. On the other hand, Muslims have authentic, clear chains of transmitters for the Qur'ân and the

Sunnah, which contain facts known to non-specialized as well as specialized people.

We can take the Canon, which is the origin of their religion as an example. There is also their prayer toward the east, the permissibility of eating pork, abandoning circumcision, glorifying the Cross, having pictures in churches, and many other rules which they did not take from Christ and which is not found in the Bibles they have. They all agree that the Canon, which they regard as the origin of their faith and the bases of their belief, does not exist in the Bible nor is it narrated from the Disciples. They agree that those who established it were the people of the first assembly of Emperor Constantine. Three hundred and eighteen people attended this assembly. They contradicted and fought against 'Abdullâh bin Aryûs who insisted that Christ was just as the Muslims say he was. This assembly made the Canon the basis of Christianity. This assembly was held more than three hundred years after Christ.

So where are the sections in the Qur'ân or the Sunnah which prove that none of the words of past Scriptures, like the Torah, the Bible, Psalms and the prophecies of prophets, were not altered so that the people of the Scripture may say that Muhammad (peace be upon him) denied this allegation in their books?

Muslims have a lot of proof that the people of the Scripture have changed the meaning of the Torah, the Bible, and the Psalms as well as many of the prophecies of their prophets. They have invented a religious law, which was originally brought by Christ or any other prophet. They have invented many unreasonable beliefs like; for example, their claim that all the sons of Adam (i.e. human beings) are prophets and messengers. and that all were in hell, imprisoned by Satan, because their father

Adam ate from the forbidden tree, then they were set free when Christ was crucified.

If anyone reported this claim from some of the prophets, we would have named him a liar, but these words were not even reported from one of the prophets. In fact, it belonged to those who had no credit. They merely took the words of some of their chiefs who were not prophets and who have no characteristics of prophethood.

If we doubt the authenticity of those who reported from the prophets, what is expected regarding that which was not reported from them in the first place?

How can Adam, one of the prophets of Allah, who is the best of Allah's Creation and certainly better than Satan, be confined in Satan's prison in Hell because of a sin he committed? Moreover, Ibrâhîm (Abraham, peace be upon him), the Closest One to the most Beneficent, was not punished because of his disbelieving father. So how can he be punished by Allah and be confined in Satan's prison for a sin committed by his original father Adam, although he was a prophet?

Nûh (Noah, peace be upon him) stayed with his people one thousand years less fifty, inviting them to worship Allah Alone. Allah drowned all the people of the earth except his followers. How can he be punished in Hell inside the prison of Satan because of Adam's sin?

As for Mûsâ (Moses) bin 'Imrân, who spoke directly to Allah, whom Allah granted miracles and proof in his hands the like of which were not granted to Christ, he occupies such a lofty dignified status in the sight of Allah that cannot be measured. How can he be confined in the prison of Satan in Hell?

And what is the connection between the crucifixion, which is one of the greatest sins, whether they crucified Christ himself or someone who looked like him, and freeing the prophets from Satan? If Satan did this to all the progeny of Adam, he would be unjust, and Allah is capable of stopping his injustice and of punishing him if he failed to stop.

So why did Allah delay stopping Satan's injustice until the age of Christ? Allah, the Exalted, is the Guardian and Supporter of the believers. The prophets are those whom Allah made victorious over their enemies and destroyed those who were the soldiers of Satan. How is it that He, the Almighty cannot stop Satan from doing injustice to them after their death and allow the admittance of their souls into Hell? In addition to this, how can Allah permit Satan to harm His servants after their death and after their relief of all obligations, at a time when they are most entitled to receive His Honor and Grace and to be admitted to His promised Paradise? If they say: the Lord, the Exalted and Ever-Majestic, was not able to free them from Satan in spite of His knowledge about Satan's injustice towards His servants except when He managed to hide Himself and deceive him, this is considered grievous disbelief. They regarded the Lord, Exalted be He, as being disabled after saying that He was unjust. Thus, their claims contain a great deal of contradictions and their ignorance is exposed when they ascribed such characteristics to the Lord. They said that the Lord deceived Satan in order to punish him in a just way, just as Satan deceived Adam by means of the Serpent. So he hid from him so that he would not know that he is the human entity of the Lord. But unlike others, the human entity of the Lord did not commit any sin.

So when Satan wanted to take his soul and imprison him in Hell like those who were before him, and because he did not commit any sin, Satan deserved to finally be punished by Allah and so the progeny of Adam were set free from his confinement.

These claims demonstrate their ignorance concerning Allah, the Almighty. They previously accused Him of being disabled and unjust. Glorified and Exalted be He above (all) that they attribute to Him.

Invalidity of the Comparison of their Books to the Qur'ân

Aspect One:

The analogy they make of their books to the Qur'ân is void both in its meaning and wordings.

-The Muslims have agreed on whatever has been related from the Messenger of Allah (peace be upon him) and such are acknowledged facts in Islam. The Five Obligatory Prayers, the Zakâh (obligatory charity), fasting the month of Ramadân, performing Hajj to the Ancient House (the Ka'bah), the necessity of justice and truthfulness, prohibiting polytheism, evil deeds and injustice, prohibiting drinking alcoholic drinks, gambling and giving or taking usurious interest, as well as many others, and all these things are related from the Prophet (peace be upon him) by the way of recurrence in the same way as the wordings of the Qur'ân, which gives the same meanings and are related.

Most of the Message of the Prophet (peace be upon him) was related in the same way and he was sent to all mankind: to the people of the Scripture and to all others, nay to all human kind and to the jinn. Moreover, he (the Prophet, peace be upon him) used to regard the Christians and the Jews who did not follow what Allah sent him with, as disbelievers. He also used to regard those who did not believe in Islam as disbelievers; and he fought against them and ordered that they should be fought against in the Cause of Allah.

The Muslims have many texts related to their Prophet (peace be upon him) in the Qur'ân and its clear meanings as well as in the purified Sunnah. For example, 'Ishâ' (Night) Prayer, 'Asr (Afternoon) Prayer, and Zhuhr (Noon) Prayer are performed in four rak'ahs (units of

prayer). Maghrib (Sunset) Prayer is performed in three rak'ahs and Fajr (Subh) (Morning) Prayer is performed in two rak'ahs and so on.

-Also Muslims memorize the Qur'ân in such a way that there is no need for the copies of the Qur'ân, as was narrated in Sahîh Muslim that the Prophet (peace be upon him) said, "My Lord said to me, 'I will send to you a Book that water cannot wipe and you will recite it while being awake or asleep.'"[18]

So Allah, the Exalted, says that even if it is wiped with water from books, it will not be wiped from the hearts like the other previous books. If such written copies were lost, there would not be any one to relate them or memorize them.

The Qur'ân is still being memorized. And even if someone wanted to change something in the copies of the Qur'ân, and he showed it to some Muslim children, they would discover that he had changed the Qur'ân as they have memorized it. They would not have to compare it with an existing copy. They would certainly condemn his act.

Any of the people of the Scripture can write many copies of the Torah or the Bible or the changes made in them; and when he shows them to many of their scholars, they wouold not be able to recognize what has been changedexcept if they compared them to the copies they already have.

That is why when the copies of the Torah were changed, many sects were deceived and did not recognize the changes that had taken place.

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[18] Recorded by Muslim, *Al-Jannah*, hadith no. 2865, p. 63, which was narrated by 'Iyâd bin Himâr Al-Mujâshi'y.

-Furthermore, Muslims have their uninterrupted chains of transmission, which are narrated through just and accurate people who narrate specific things concerning the religion while the people of the Book have no such thing.

-In addition to this, they said that their books are written in seventy-two languages. This makes their books easy to change more than if they were written in one language. Being written in one language makes it easy to be memorized by a lot of people and makes it difficult for anyone to change it.

These books, which are written in seventy-two languages were copies that had been written in some languages and later changed. The people who speak in other languages would not know about the change that had happened nor would the people who have different copies know about it. So change is possible, as it is possible in other things.

What I say concerning the difficulty of collecting all their copies is proof against them, for if it is difficult, it cannot be asserted that all the copies are the same in content either in their wording or their meaning. So the possibility of judging that they had been changed is easier than testifying that they are the same in content.

As a result, the Qur'ân cannot be changed as it is memorized and kept in the hearts and is narrated by way of recurrence. On the other hand, none of these books is memorized by a group of people by means of recurrence to define the change that has taken place. However, when the prophets were still alive, they were the authoritative source to which people returned if anyone dared to change anything in these books. And when the

period of prophethood ended, the changes in the books became more and more.

That is why many Christians changed the religion Christ (peace be upon him) came with shortly after he (Jesus) was raised to Heaven. They began to change one thing after another in religion, while there was always a group of them adhering to the true religion until Allah, the Exalted, sent Muhammad (peace be upon him).

In both the Torah and the Bible there are some texts, whose meaning was changed by the Jews and the Christians and the judgements they contain in an obvious way that is known to them. Also the Jews changed what is found in the old books concerning the glad tidings of the coming of Jesus and Muhammad (peace be upon them both), and they also changed what came in the Torah in the form of laws and teachings concerning some events. The Christians also changed much of what the Torah contained concerning laws and prophecies.

Aspect Two:

The Qur'ân has proved to be true as an acknowledged fact in Islam. Those who saw Muhammad (peace be upon him) and related what they saw of his miracles, deeds, the Sharî'ah (the Islamic Law) he came with, the Qur'ân and the hadith to which they heard from him, are more than one hundred thousand people. They all saw him (the Prophet, peace be upon him) and believed in him and they all listened to him saying that it (the Qur'ân) is the Word of Allah, not his words and that he is only a Messenger of Allah. But there are four Gospels of the Christians: the Gospel according to Mathew, the Gospel according to John, the Gospel according to Luke and the Gospel according to Mark. They (the Christians) agree

that both Luke and Mark did not see Christ while only Mathew and John saw him. Moreover they believe that the four books which they call 'Gospels' may be called a Gospel, and they were written after Christ had been raised to Heaven. So they never mentionedthat the Gospels are the Words of Allah nor that Christ received them from Allah but they reported in them some of the words of Christ and some of his actions and miracles.

They also said that they did not report all that they had heard from him or saw him doing. Thus, the Gospels can be compared to what has been recorded in Hadith about the life of the Prophet (peace be upon him) concerning his words, actions and Battles, and the Hadith are not sacred like the Qur'ân.

As the Gospels resemble the Sunnah, some kind of errors may take place in their wordings and in the books about the life of the Prophet (peace be upon him). There may also be mistakes in some books of Hadith such as Sunan Abu Dâwûd, Sunan At-Tirmidhy and Sunan Ibn Mâjah. Furthermore, these books have became famous and spread throughout the Muslim world, so no one can change all of them after they have became so famous and copied many times.

There were some errors that took place in the wording of some of them before these books became famous, for a narrator may err even if he is just and accurate. However, it is important to note that any narration Muslims receive with belief and apply accordingly, is a thing that can be judged as complete truth about their Prophet (peace be upon him). Muslims have Hadiths that are narrated about their Prophet (peace be upon him) by way of recurrence and what the scholars have agreed upon. There are many ways in Islam to verify the truth. To illustrate this, let us give this example. It may happen

that one, two or three may narrate something in the presence of a crowd, who can never agree upon a lie, concerning a narration which such and such a person says. The crowd would acknowledge that narration. So it became a matter of fact that if he was a liar, it would never happen that they would all agree on a lie intentionally.

If one or two people reported something about a famous custom while it was not so, and they only reported it to some people as they considered it as a minor thing. Such persons would be considered liars.

On the contrary, if the people of the Scripture did not have copies of the books, they could not have recurrent narration of the wordings of the books, as there are only a few people who have memorized them and even those cannot be trusted. As a result, after the people of the Scripture were deprived of prophethood, many changes took place in their books: either by changing the judgments, by changing the meanings, or by changing some of the wordings if they did not verify it.

That is why they do not have the chain of narrators which Muslims have, nor do they have anything concerning validating and invalidating narrators. They know nothing of relating (religious) knowledge and neither do they know the conditions of the narrators, nor was there any narrated or rationally deduced evidence that proves they cannot agree to an error. It is known that they agreed upon error when they belied Christ and then belied Muhammad (peace be upon him). So if the books narrated from the prophets are like those narrated from Muhammad (peace be upon him) and are not narrated by way of recurrence, and if believing someone who is truthful is not evidence, they do not have the ability to distinguish between what is true and what is a lie. The Gospels in the hands of

Christians are of that kind. They have some of the sayings of Christ, his deeds and his miracles and no doubt they also accept many lies that have been fabricated concerning him. And if those who wrote them in the beginning were not accused of intentionally lying, surely one, two, three, or four people are possible to err or forget, especially concerning that which one heard and saw and then narrated after many years.

As a result making mistakes is more than possible. Moreover, there was no unerring nation whose acceptance and belief in the narration makes it obligatory to act accordingly, in order that the nation does not agree upon what is wrong, for the Disciples were only twelve persons.

Who Speaks Seventy-two Languages?

They say: How can we change our books which are written in seventy-two languages and each language has thousands of copies and six hundred years passed before Muhammad (peace be upon him) was sent?

The Answer:

Muslims did not say that the words contained in all the copies throughout the world were changed but that some of the wordings had been changed.

As for their saying that it (the Torah) is written in seventy-two languages, it is known to all Christians that neither Christ (peace be upon him) nor all the prophets of the Children of Israel speak any language except Hebrew. Whoever says that he spoke Syriac as some people say, is wrong since the speech narrated from him in the Gospels was uttered in Hebrew then it was translated from that language into other languages.

The translation may contain many mistakes as we find during our time with those who translated the Torah from Hebrew into Arabic in which mistakes appear that are recognized by those who speak both languages well.

Christians say that it (the Torah) was written in four languages: Hebrew, Roman, Greek and Syriac. If it is true that it was written in seventy-two languages, it certainly was written some time after it had been written in these four languages. If there was a mistake in some places of these four languages, it was not removed after it had been written in seventy-two languages.

It is well known to Muslims, Jews and Christians that the Torah was related from a few persons and that changes occurred in some of its wording as it was not narrated

from an unerring prophet nor was it narrated by way of recurrence.

There was no prophecy narrated from the twenty-two prophetsthat was narrated by way of recurrence in all its wordings. In the best of conditions, it would be written like the Gospel which is the same as the biographies of the prophets. An example of that is the Prophet's biography, which was written by Ibn Is<u>h</u>âq or some of the books of Sunnah in which some narrators narrated about the sayings and deeds of the Prophet (peace be upon him). Most of them are true while some of them contain some mistakes.

It is also known that it is impossible for the people of the Scripture to prove that all the copies in all the languages all over the world have the same wordings and meanings for all the existing prophecies. The argument they raise concerning the difficulty of changing all of them, proves that it is also difficult to prove that all are the same.

Changes made in the Torah and the Gospel

If they say: Who are those who spoke in seventy-two languages? And who is the person who judged the entire world: its kings, priests, scholars and even judged all the people in every country around the world and collected them from the four sides of the world to change them (the Torah and the Bible)? If he changed some and left some, it is not possible as they all say the same and have the same wording in all the languages.It is said to them: Who is the person who knows seventy-two languages? And who is the person who judged all the world: its kings, priests, scholars and even judged all people in every country of the world, collected them from the four sides of the world, brought every copy in the world and compared every copy in the world with the other copies and found that the wording of all the copies that were written in seventy-two languages from all the countries of the world, have the same wording without any difference?

The claim of identifying the similarity of all is more impossible than the opposite, for if it were possible for a person to collect all the copies, changing some of their wordings would be easier than comparing the content of one copy to all the others.

The copies of the Torah, the Bible and the Psalms nowadays contain differences in some of them but they are minor differences and their consistenty is more prevalent.

If they say: That their Book is one saying, one text, and one belief, this is not true as the copies of the Torah vary.

Moreover, there is a difference between the Torah of the Jews, of the Christians and of As-Sâmirah (a deviating sect of the Jews). There is also a great deal of difference

between the copies of the Psalms and those of the Bible, so what about the prophecies?

There is no doubt concerning the changes in interpretation and this is the subject we are now dealing with. We are certain that Muhammad (peace be upon him) was mentioned in the Torah and the Bible during his time. Allah, the Almighty, says,

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ ...﴿١٥٧﴾ ﴾

which means, "Whom they find written with them in the Tawrâh (Torah) and the Injîl (Gospel)." (Al-A'raf: 7, 157)

There is no doubt that there were many copies of the Torah and the Bible during his (the Prophet's) time and that they were widespread throughout the world. So there should be one of two matters:

The wording was changed in some copies, and those changed copies were spread,

or these changes were mentioned in all the copies as many scholars from the rabbis of the Jews and the Christians believed. Those who were not rabbis found him (the Prophet) mentioned in their books and found the glad tidings concerning him in many placse in the Torah and the Bible.

Some people say that he (the Prophet) is mentioned in them (the Torah and the Gospel) even more than that as well as in some other copies, in a way that no one can deny. They say: We saw every copy of the Torah and the Bible all over the world and found the wording the same in all of them. These words can only have been uttered by a liar, for no person can read every copy in all the world.

Moreover, no one can change every copy in the world. He who does not know the difference between all the copies cannot be sure of the consistency in wording among them all. So how can he put forth such a claim while the people who are acquainted with these books revealed the changes in wording. This is a thing that proves that whoever claims the consistency of their wordings is a liar?

Section Three: The Claim of the Christians Regarding the Prophets' Books Supporting them and Attributing Injustice to the Jews

Then we found in that book (i.e. the Qur'ân) His (Allah's) saying,

﴿ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ ... ﴾

which means, "And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His verses), except with such of them as do wrong..." (Al-'Ankabût, 29: 46)

Then they said: As for those who did wrong, there is no doubt that they are the Jews who prostrated themselves to the head of the calf (in worship), disbelieved in God not only once but many times, killed the prophets and messengers of God, worshipped idols and slaughtered for the sake of devils, not only animals but also their sons and daughters. God bore witness against them through the tongue of Dâwûd (David, peace be upon him) in the Book of Psalms saying, "Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus, were they defiled by their own works, and engaged in whoring. Therefore, the wrath of the Lord was kindled against His people, insomuch thatHe abhorred His own inheritance." (Psalms, 106:37-40)

He also said through Prophet Isaiah (peace be upon him) concerning the Children of Israel, "They did not adhere to My commandments and did not keep all that I ordered them to do but they changed it and annulled the covenant

I had made with them forever. That is why I made them stay with sadness and destruction upon them, ruined them and made joy and delight be far away from whomsoever remains from them."

This was what 'God' (Allah) said about the habitants of Jerusalem from among the Children of Israel. He said, "I will disperse them among the nations. During those days, nations will raise their voices, will praise God and glorify Him loudly and will gather them from all the countries of the world, from the islands of the sea, from the distant towns glorifying the Name of God and will return to the God of Israel and be His people while the Children of Israel will be dispersed throughout the earth."

Prophet Isaiah (peace be upon him) said, "God says, 'O Children of Israel! You soiled My sacred mountain so I will wipe you out through wars and you will die because I called for you but you did not answer, I spoke to you but you did not listen, and practiced evil before Me.'"

Prophet Isaiah (peace be upon him) also said, "God hates the Children of Israel and drove them out of their homes and from His House. He shall not forgive them as they are cursed and they were made the curse of mankind. That is why God ruined them and dispersed them throughout the nations. He shall neither bestow His Mercy upon them nor will He look at them with His Mercy forever. They will not offer any sacrifice to God on that day or that time. The Children of Israel will not rejoice because they strayed from the (the Way of) God, Exalted be He."

Prophet Jeremiah (peace be upon him) said, "As the black person cannot be white so the Children of Israel cannot be free of their vicious characteristics, that is why

I do not show mercy nor do I feel pity or compassion for a vicious and disobedient nation."

Prophet Ezekiel (peace be upon him) said, "God said, 'I left the Children of Israel alone and scattered them throughout the nations of the earth because they did not obey My Commandments nor did they obey My Orders but they differed with Me regarding them and they refused to listen to Me.'"

There are many sayings like that in the Torah, the Books of the prophets and the Psalms of Dâwûd, (David, peace be upon him) which the Jews read in their synagogues without denying a single letter. As it is found in their books, it is also found in ours, in all languages.

They said: He testified in favor of our sacrifices and slaughtered animals that they are sacred and accepted by Him. This came in the books of the Jews, which they have nowadays which were sent by God to His prophets and messengers.

Isaiah said, "God said, 'I know the Children of Israel and know their vicious and harsh hearts. So if I were to appear to the nations and they witnessed My Honor, I will send prophets from among them and send saviors from among them to save the nations from the (evil) towns which did not adhere to what I sent nor would they know My Honor. My Name shall be among them. They will gather their brothers from all the nations, carry sacrificial animals of God on riding animals and on boats to Mountain Qudsul-lâh Al-Muqaddas in Jerusalem. Then, they slaughter the animals for My Sake with semolina in the way the Children of Israel did long ago. The rest of the nations would do as well. They present their sacrifices to Me and their plants forever. They set out for pilgrimage every year and every month, from year to year, to Jerusalem, to the

House of God and there they would present good and pure sacrifices to their Lord. They would behold the vicious disobedient nation: The Children of Israel. Its sanctuary is never destroyed and its trials will never cease forever."

Prophet Daniel (peace be upon him) said, "Seventy weeks are determined for thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring about everlasting righteousness, and to seal the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, until the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times. And after threescore and two weeks the Messiah shall be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolation is determined." (Deut, 9:24-26)

Prophet Micah (peace be upon him) said, "God said, 'At the end of time, Christ will come calling the dispersed nations, making them one group and annulling the fighting of the Children of Israel, their weapons, and their sacrifices forever."

Prophet Amos said, "They will never again slaughter calves , for the Lord shall come to Zion, give a new pure command of pure bread and good wine. Then, the Children of Israel shall be cast away."

They said: What proof is greater than that and what evidence is clearer? These are the books of our enemies who differ with us in religion. They agree about what is

mentioned in it and they read it in their churches. Indeed, they never deny a single word.

Section Four: Refuting the Christians' Claim

The Answer:

It is an acknowledged fact in Islam that the Jews are wrong doers, disbelievers, transgressors, and deserve the torment and punishment of Allah. It is also a known fact and related by the Prophet (peace be upon him) that the Christians are wrong doers, transgressors, disbelievers, and deserve the torment and the punishment of Allah. The Jews have some traits of disbelief that the Christians do not have and the Christians also have some traits of disbelief that the Jews do not have. The Jews changed the laws of the Torah before Christ, the son of Maryam (Mary), was sent to them. When he was sent to them, they disbelieved and belied him. When Muhammad (peace be upon him) was sent, they also belied him, so they have drawn upon themselves wrath upon wrath. The Anger of Allah fell upon them firstly because they belied Christ (peace be upon him) and secondly because they belied Muhammad (peace be upon him).

The phrase, "Such of them as do wrong" in the verse,

﴿ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ ...﴿٤٦﴾ ﴾

which means, "And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong." (Al-'Ankabût, 29: 46)

This phrase refers to the two groups (i.e. the Jews and the Christians).

That is why it was obligatory upon Muslims to argue with the Jews and the Christians in a way that is better except

with such of them as do wrong. Such people are sometimes punished by the tongue and at other times by the hand. Allah and His Messenger (peace be upon him) also ordered Muslims to fight against the wrong doers from among such people. The Prophet (peace be upon him) fought the Jews who were living in Medina, around it and near it and he also fought Banu Qainuqâ', Banu An-Nadîr, Banu Quraizhah, the people of Khaibar, the people of Wâdy Al-Qurâ and others. He fought with them after they had been treacherous and had broken the peaceful alliances that had initially been formed.

He also fought the Christians in the year of (the Battle of) Tabûk with both Arabs and Romans among them. He had sent his deputies: Zaid bin Hârithah, Ja'far bin Abu Tâlib, and 'Abdullâh bin Rawâhah to fight them. He ordered that they should be fought, so his Rightly Guided Caliphs did so.

Believing in That Which the Prophets were Sent:

We do not dispute with them about what they narrate from the prophets, which indicates the disbelief of the Jews, and we do not take it as proof. It is cited in their narrations that the Jews became disbelievers when they changed the religion of Mûsâ (Moses, peace be upon him), the same as the Christians became disbelievers when they changed the religion of 'Îsâ (Jesus, peace be upon him).

This is correct and it agrees with what Muhammad (peace be upon him), the Last of the Messengers came with, for we know without any doubt that they are disbelievers. We either believe what they tell us about the prophets or we belie them. If we do not know whether they tell us the truth or not, we should neither believe them nor belie them but we should say (as Allah says,)

﴿...ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾﴾

which means, "We believe in that which has been revealed to us and revealed to you; our ilâh (God) and your ilâh (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)." (Al-'Ankabût, 29: 46)

Believing in all that was revealed to the prophets from Allah is obligatory but believing in a certain prophet of whom we have not heard except from them is dependent on two things:

1. The words should have been narrated by that prophet.
2. The meaning should be what that prophet intended.

So there should be a chain of narrators and the correct wording. A third matter is necessary for those who do not know Hebrew. Mûsâ (Moses, peace be upon him), Dâwûd (David, peace be upon him) and Christ (peace be upon him) spoke Hebrew, so whoever does not know it and knows Arabic or Roman (languages), must be certain of the authenticity of the translation.

Invalid Proof Taken from the Books of the Jews

There are many reasons for that:

One: The proof they cite from the prophets requires four things:

1. Being certain of the person who said those words.
2. Understanding the wording of that speech.

3. Being certain that what they narrated is a correct translation of the wording, for those prophets never spoke Arabic, Syriac, Roman or Greek, but they spoke Hebrew, like Christ (peace be upon him).

4. What was related from the prophets must contain proof for what they claim. We only dispute with them concerning this matter, so there is nothing in what they mentioned that indicates praising their offerings or sacrifices after the change and abrogation that took place; but it may only indicate praising them before the abrogation and changes took place. There is no difference of opinon between the Muslims concerning this matter.

Two: The attributes mentioned about Isaiah and other prophets do not conform with what the Christians say. The Christians never mentioned semolina concerning the offerings the Children of Israel used to make. Nor did they set out for pilgrimage every month, one year after another to Jerusalem to offer pure offerings to God, their Lord. On the contrary, the Christians set out for pilgrimage to Qumâmah (i.e. sweepings: a name of the church of the Christians) outside the House of God (in Jerusalem) wherein the prophets used to pray. The prophets used to visit Jerusalem and pray there. Qumâmah is not mentioned in any of the books of the prophets. Qumâmah appeared during the lifetime of Emperor Constantine. When his mother Hîlânah Al-Harrâniyyah (Helena) came to Jerusalem, she chose three Jews and asked them about the place of the Crucifixion but they refused to tell her, so she punished them by imprisoning them and starving them. As a result, they showed her the place (of the Cross) in a dunghill. They took it out and she covered it in gold, carried it, and ordered that the Church of

Qumâmah (i.e. sweepings; referring to the place where they found the Cross) i be built therein. This is according to what Ibn Al-Baṯrîq and others mentioned in their books of history which will be mentioned later. This happened more than three hundred years after Christ.

From this time onwards they used the cross and appointed the Feast of the Cross, even though neither Christ nor the Disciples did that. This is mentioned in their books and is known among their scholars. Moreover, they do not provide offerings to God on riding animals nor by boats to the Mountain Qudsul-lâh Al-Muqaddas (a mountain in Jerusalem).

Three: There is no meaning of praising their religion concerning what they mentioned about Daniel after the religion had been altered, but it rather means that Allah sent Christ (peace be upon him) with the truth, the religion with which Allah had sent His prophets previously. This religion stresses worshipping Allah Alone; that by the coming of Christ, Baitul-Maqdis (Jerusalem) would be ruined and that some laws of the Torah would be abrogated and that the sacrifices and the offerings of the Jews would be invalidated.

This indicates the abrogation of the Torah and the cessation of the reign of the Jews. It also indicates that Christ was sent with the Truth and whoever follows Christ will be on the right path. Muslims do not dispute about any of these points; for they all agree that whoever adheres to what Christ ordered is considered among the pious servants of Allah. However, anyone who believes in a religion with which Christ was not sent or wants to follow (or to make people follow) Christ's religion after its abrogation, he is considered to be like the Jews who had their religion abrogated by Allah as well as their reign. Allah did the same when He sent Muhammad (peace be

upon him); He abolished the reign of the Christians from the best place on earth in which the prophets were sent in Shâm (the region covering, Palestine, Lebanon, Jordan and Syria), Egypt, Arabian Peninsula, Iraq, Armenia and Azerbaijan. He then drove them out to the two ends of the earth from the north and the south. Those Christians who remained in the middle of the land were to pay Jizyah (a head-tax to be paid by non-Muslims when they are under Muslim control). This tax is to be willingly and submissively; that is of course, unless they chose to embrace Islam.

What they mentioned concerning Micah and Amos indicates the coming of Jesus (peace be upon him) and the abrogation of the religion and reign of the Jews by the Order of Allah. It does not indicate the correctness of Christianity, which was not legislated by Christ (peace be upon him). Moreover, it does not indicate its correctness after it had been abrogated by the religion of Muhammad, (peace be upon him) which is more effective than the way in which a part of the religion of Mûsâ (Moses) was abrogated by the religion of Christ.

This may be acceptable if we call the contemporary religion an abrogation; for the former (i.e. Mûsâ) did not give glad tidings of the coming of the latter (i.e. Jesus). If the former gave the glad tidings of the coming of the latter and the religion of the former was only to be until the latter was sent (i.e. in the case of Jesus and Muhammad), this cannot be called an abrogation. That is because Christ and Muhammad (peace be upon them both) did not abrogate anything, but the religion of Mûsâ remained until the coming of Jesus as did the religion of Jesus.

Concerning the words of Isaiah, which is namely that God said, "When I appear before the nations," may be understood along with other speeches ascribed to the

prophets as an argument by the Christians to prove what they innovated, which is absolutely false. These words and the like are mentioned recurrently in many situations in the books of the people of the Scripture, but they do not mean that the Divine Entity became immanent in any human being. The following is a similar quotation that is cited in the Torah:

> And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand saints: from his right hand went a fiery law for them. (Deut, 33:2)

It is well known to the people of all religions that neither Allah, the Exalted and Glorious, became immanent in Mûsâ (Moses, peace be upon him) or in any other When He spoke to him, nor did he became immanent in any of the mountains of Paran although He shone forth from them. The Exalted says,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ... ﴿٣٣﴾ ﴾

which means, 'It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions.' (At-Tawbah, 9:33)

So Allah made the religion of Islam superior in knowledge, evidence, and demonstration as well as by force.

When a person is liked, his good characteristics become widespread in his country and he is obeyed by others. It will be said about him, "So and so appeared and became superior in such and such a land." So when Allah, His Names, His attributes, His Oneness, His Verses and His

worship are cherished until the hearts are filled with them after being filled with the darkness of disbelief and polytheism, this is how Allah makes His religion appear and become superior.

The same meaning is applied to the Torah and the Bible and what they contain concerning His appearance in Baitul-Maqdis (Jerusalem), which is the same as His appearance and shining forth from Mount Sinai and the mounts of Paran. In spite of this, neither Mûsâ (Moses) nor anyone else saw Him whether by Himself or through being immanent. Moreover, Christ said that no one saw Him, as did the other prophets. So this negation makes it clear that He cannot be seen either by Himself or through another in this worldly life.

It is known that being in close association with something is more effective than seeing it. Thus, as the Lord, Exalted be He, cannot be seen by a human being, so He cannot be closely associated with any human being. The Christians claim that He became immanent in a human being, which is much greater than being seen.

The Books of the Prophets Witness Christ, his Religion and Muhammad and his Nation

The Christians said, "What could be a stronger proof or testimony than the fact that the religious books of our enemies witness for us. They confess this testimony and read it in their places of worship without denying a single word or even a single letter of it."

The Answer:

Even if these words, which support their argument, were really said by some prophets, they do not include any praise for their religion after is was altered, so what is the case when it was abrogated and changed? In these

words there is a notification that the reign of the Children of Israel will vanish and that the Jewish religion will be abrogated upon the coming of Christ. This is proof of the prophethood and truthfulness of Christ, which is a fact on which Muslims unanimously agree.

Muslims see Christ (peace be upon him) just as Allah has described him in His saying to Maryam (Mary, may Allah be pleased with her),

﴿ ...إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ ﴾

which means, "...Verily, Allah gives you the glad tidings of a Word ('Be!' - and he was! i.e. 'Îsa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsa (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. He will speak to the people in the cradle and in manhood, and he will be one of the righteous." (Âl-'Imrân, 3:45-46)

They say that this is found in the books of the Jews, their enemies, and to this we say: there is no doubt that the Jews differ from the Christians in interpreting the sacred books. The Christians interpret these books one way and the Jews interpret them in another, while both ways may be wrong. Thus, it should be said to the Christians: the books of the Prophets are a witness for Christ and his religion even if the Jews differ from you in interpreting them, and these books are also a witness for Muhammad (peace be upon him) and his nation even if the People of the Scripture differ in interpreting them. In addition, Allah

explained the characteristics of Muhammad (peace be upon him) and his nation in many places within the books of the prophets.

When nations dispute about the interpretations of the sacred books, the truth, which is supported by reason and authentic religious texts, should be made manifest and adhered to. Through doing so, it will be shown that the Christians interpret the Books of Allah in a way which differs from His intended meaning; as they have deduced wrong concepts such as the trinity, unification, immanence, etc. just as the Jews did in their interpretation of the Divine Books.

Section Five: The Christians' Claim that the Qur'ân Regards All Religions on an Equal Footing

The Christians referred to the following Qur'ânic verse,

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحٗا فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٩﴾ ﴾

which means, 'Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad and all that was revealed to him from Allah), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.' (Al-Mâ'idah, 5: 69)

In response to this verse they said that all people are regarded on an equal footing: the Jews, the Muslims and others.

Section Six: Refuting the Christians' Claim

To answer the previous claim we say:

This verse does not support the Christians' claim for it placed the Christians, the Jews, and the Sabians on the same level. The Christians agree with the Muslims that the Jews are disbelievers, as Jesus was sent to them but they belied him. The Sabians are also disbelievers because they too belied the prophets who were sent to them. If there were any praise for the Christians who adhered to their religion after Muhammad (peace be upon him) was sent to them, the Jews would be included in that, which is not possible according to the Christians and the Muslims. And if the verse does not intend any praise for the religion of the Jews after it was abrogated and changed, this would mean that it does not intend any praise for Christianity after it was abrogated and changed. The same argument can be said to the Jews if they want to refer to the verse to prove the validity of their religion. Moreover, the Christians regard the Jews as disbelievers; so if their religion is true, then the Jews are surely disbelievers; and if the Jewish religion is true, then Christianity will surely be false. One of the two religions must be incorrect, so it is impossible that their praise would be mentioned in the verse while they are regarded as being on the same footing.

We are sure that the verse does not intend to praise either of the two religions after they were abrogated and changed. But it is correct to say that the verse refers to those who believe in Muhammad (peace be upon him), the followers of Mûsâ (Moses, peace be upon him) who adhered to his religion before it was abrogated and changed, the followers of Jesus who adhered to his religion before it was abrogated and changed, and the monotheist Sabians, like the Arab Sabians and others,

who adhered to the true religion of Ibrâhîm (Abraham), Ismâ'îl (Ishmael), and Ishâq (Isaac) (peace be upon them all), before it was abrogated and changed. The Arabs are those who belong to the descendants of Ismâ'îl, who lived near the Ancient House (i.e., the Ka'bah), which was built by Ibrâhîm and Ismâ'îl. They were both monotheists who embraced the true religion of Ibrâhîm. Then, this religion was changed by one of the rulers of Khuzâ'h tribe named 'Amr bin Luhay. He was the first person to change the religion of Ibrâhîm by introducing polytheism and prohibiting what Allah had made permissible. That was why the Prophet (peace be upon him) said, "I saw 'Amr bin Luhay dragging his intestines in Hellfire." He ('Amr bin Luhay) was the first person to assign Bahîrah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) and Sâ'ibah (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it. They changed the religion of Ibrâhîm (Abraham). Similarly, the descendents of Ishâq (Isaac, peace be upon him) had adhered to the religion of Ibrâhîm before Mûsâ (Moses, peace be upon him) was sent to them, so they are among the happy, praiseworthy people. So Allah, Exalted be He, praised all those who adhered to the religion of Mûsâ, Christ, and Ibrâhîm in the Qur'ânic verse,

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ ﴾

which means, 'Verily! Those who believe and those who are Jews and Christians, and Sabians (worshippers of stars), whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their

Lord, on them shall be no fear, nor shall they grieve.' (Al-Baqarah, 5: 69)

Thus, the people of the Scripture, after the changes they made in their religion and its abrogation, are not counted among those who believe in Allah and in the Last Day; as Allah, the Exalted, says in the following verse,

﴿ قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَـٰغِرُونَ ﴿٢٩﴾ ﴾

which means, "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." (At-Tawbah, 9:29)

CHAPTER FOUR

CHAPTER FOUR

Refuting the Christians' Claim Regarding theTrinity through Reason, Law, and Fundamentals of Religion

Section One: The Claim of the Christians

A narrator said about the Christians: They (Muslims) deny our saying regarding the Father, Son and the Holy Spirit, as well as saying that they are three hypostases. They also disapprove of our saying that Christ is a God, Lord, and Creator, and ask for an explanation that clarifies the perception of the personification of the Word of God, Who is the Creator in the form of a human being.

They (Christians) answered saying:

If they (Muslims) knew that we only meant by such sayings that god is a living speaking being, they would not have denied them. When we see how things occur we knew that another being caused them to occur, for it is impossible that they happen by themselves, as they are contradictory and in a constant state of flux. We said: He is a Being that is incomparable to any other created thing, for He is the Creator of all things. We say this to negate His nonexistence. We see that the created things are divided into two groups: living beings and non-living beings, and so we described Him with the more exalted of the two. Thus, we said He is a Living being so as to deny His death. We see that created things are divided into two groups: speaking living beings and non-speaking living beings and so we described Him with the better of the two. Thus, we say that He is a Speaking Living being to deny His ignorance. The three names, which are: One God, One Name, One Lord, One Creator and A Living Speaking Being, who is the entity, speech and life. The entity is the Father that is the beginning of both. Speaking is the Son that is born to the Father, for speaking is a part of the mind. As for life, it is the Holy Spirit.

We did not give such names of our free well, yet it is God Who gives it to His Divine Entity.

Christ told his pure disciples in the Bible, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." (Matt, 28:19-20)

Section Two: Refuting the Christians' Claim

Their Claim of the Trinity: the Father, the Son and the Holy Spirit.

The Answer: The Christians disagree about interpreting this principle. Many of them say that the Father is Existence, the Son is the Word, and the Holy Spirit is Life. Others say that the Father is Existence, the Son is the Word and the Holy Spirit is Omnipotence. Others say that the three hypostases are: an Originator Wise and Omnipotent; the Father is the Originator, the Son is the Wise and the Holy Spirit is the Omnipotent. They claim that the three qualities are attributed to these three, alleging that they have found evidence of His Existence in His bringing things from nonexistence into existence.

Some of them say, i.e., an Originator Wise and Omnipotent, with knowledge, saying: an Existing Living Knower or the Existing Knowing Omnipotent. Some say He is speaking, others say He is the Existing Living All-Wise, while others say he is the Self-Existent Living All-Wise. They all agree that the hypostasis united with or immanent in Christ is that of the Word, which they call the Son, not the Father.

Those who deny unification and immanence; like for instance the Ad-Dbûsiyyah sect, say that Christ (peace be upon him) is a servant, who was sent just like all Messengers (peace be upon them all). They agree to the words of the father, the son and the Holy Spirit, but they do not believe in immanence and unification.

Their claim, "When we saw the occurrence of things and knew that something else had caused their occurrence..."

Those who make such allegations are a certain Christian sect, and it should be said to them, "The claim concerning the Father, the Son and the Holy Spirit existed among Christians before your existence, your seeking, and this conclusion. Thus, your seeking to understand cannot be considered as the cause behind this claim. If they mean that from the time of 'seeing,' all the Christians also saw, concluded and said so, this would be a manifest lie, for the Christians say that they took this belief from the Bible, where Christ (peace be upon him) said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt: 28:19)

Neither Christ nor any of the Disciples ordered them to do this, which resulted in this belief. Also Christ did not make this saying dependent upon seeing. Thus, their claim that this belief had sprung from that conclusion is false, and they know it to be so. If Christ did not say this (i.e., the trinity), then it should not be said. If, by saying this statement, one means that it is a human being in the correct meaning, this statement would cause falsehood in general to be believed. That is why there are many Christians who believe that Christ is the son of Allah as a form of ordinary filiation known between creatures. They believe that Maryam (Mary, may Allah be pleased with her) is Allah's wife. This is the established belief between Christians, and even if they do not admit this, they know that the one who begets must have a wife.

That is why the Exalted says,

﴿...أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَـٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾﴾

which means, "How can He have children when He has no wife? He created all things and He is the All-Knower of everything." (Al-An'âm, 6: 101)

Considering the Lord to be the father of the child is more deniable to the human mind than proving that He has a wife, whether the begetting is interpreted as being a normal one or a mental one, which some Christian Scholars allege. If the matter of the wife can be interpreted then the same can be interpreted about the son. They said that the father had begotten the Word while Maryam had begotten the human entity. Then the human entity was united with the divine. Thus, the father is considered to be a father of the divine side not the human side, while Maryam is the mother of the human side and not the divine. Similarly, she can be a wife to the human side but not to the divine. In addition, the divine entity is a husband to Maryam with his divinity, so he is also a father to Christ with his divine entity. If human and divine natures unite in Christ for a long period of time, what would prevent the divine nature from uniting with the human nature of Maryam for a short period of time? If the human being she begot was considered a son of the divine entity, why should she not be the companion and wife of the divine entity? To them, i.e., the Christians, Christ is the unity of divine and human nature; he is a complete divine entity and a complete human being. His divinity stems from Allah, while his humanity stems from Maryam. Thus, he has two origins: a divine one and a human one. If one of the origins is his father and the other is his mother, why would not his mother be a wife of his father? This must be so especially since companionship always occurs before filiation. How can the conclusion (descendent) be an established fact while the premise (ascendant) is not?

These allegations are not possible and their only evidence is that of proving the Prophethood of Christ. If Christ (peace be upon him) really said these words, we know that he and all prophets are sinless and always truthful, and if he really said so, the words must have a correct truthful meaning.

It is unreasonable that the Christians meant something about Jesus that can be refuted by plain rationally deduced evidence or by authentic textual evidence. If the minds and early divine books as well as the Qur'ânic texts contradict what the Christians have invented about Christ, it will be known that Christ did not intend a false meaning that contradicts clear rationally deduced evidence and authentic texts.

Moreover, if that claim was correct about the sinless Christ (peace be upon him), his words would have coincided with what he said in other speeches found in their books, which refers to the lord as father and his servants as sons. They mentioned that the Lord said to Ya'qûb (Jacob, peace be upon him) in the Torah, "You are My eldest son," and to Dâwûd (David) in the Psalms, "You are my son and my loved one." In the Gospel and in more than one place, Christ says, "My father and yours," like for example, his saying, "I go to my father and yours, my lord and yours." Thus, the Lord is referred to as a father while they are referred to as his children. If that is true, then what is meant is that he is the Merciful, Educating Lord. Allah is more merciful to His servants than a mother is to her child. Thus, the father means the lord and the son means Christ whom He has raised and educated.

The Holy Spirit is a phrase mentioned in Christianity in several books, and all of them agree that it does not mean Allah's Life. According to them, the Holy Spirit is

incarnated in Ibrâhîm (Abraham, peace be upon him), Mûsâ (Moses, peace be upon him), Dâwûd (David, peace be upon him) and other prophets and righteous people.

In the Qur'ân, Allah says that He supported Christ with the Holy Spirit,

﴿ ...وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ... ﴾

which means, "And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûhul-Qudus* [Jibrîl (Gabriel)]." (Al-Baqarah, 2: 87)

He also says,

﴿ ...يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ.. ﴾

which means," O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with *Rûhul-Qudus* [Jibrîl (Gabriel)]. (Al-Mâ'idah, 5: 110)

The Holy Spirit either means the Holy Angel; like Jibrîl, or the revelation or guidance and support, which Allah causes to descend with or without the angel. These can be correlated, as the angel descends with revelation, so revelation descends by means of the angel, and Allah supports His Messengers with both angels and guidance. The Exalted says to Prophet Muhammad (peace be upon him),

﴿ ...فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا... ﴾

which means, "Then Allah sent down His Sakînah (calmness, tranquillity, peace, etc.) upon him, and

strengthened him with forces (angels) which you saw not." (At-Tawbah, 9: 40)

He, the Almighty also says,

﴿ ...فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا... ﴾

which means, "And We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]." (Al-Ahzâb, 33: 9)

The Holy Spirit is mentioned in the speech of early and later prophets as an order, which Allah causes to descend upon His prophets and righteous servants, whether it be in the form of angels who descend with revelation or with victory. Thus the Holy Spirit is revelation and support with or without the angel, and it certainly does not mean the life of Allah. His saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..." (Matt: 28:19) means, "Order people to believe in Allah, the Messenger He has sent, and the angel who has descended with revelation." Thus it is a command for them to believe in Allah, His Angels, His Books and His Prophets, and this is the truth proven by plain rationally, deduced evidence and authentic textual evidence. Interpreting the statement of the sinless Christ with that which agrees with the other statements in their books, the Qur'ân and reason is more correct than interpreting it with that which disagrees with plain rationally, deduced evidence and authentic textual evidence.

This is a clear interpretation. It is not a false one, which distorts words from their apparent meaning, but rather it is an interpretation which is reflected in the apparent words with known used language and the wording of Christ's speech as well as that of all other prophets.

The Christian interpretation that the Son, is Knowledge or is the Word of Allah, it is an incorrectly applied interpretation whether it is taken from the speech of one of the prophets or from their language. Similar to this is the interpretation of the Holy Spirit as being the Life of Allah. That which the Christians used to interpret the apparent meaning of Christ's statement is an interpretation that disagrees with his language and habit of talking and also with the language of other prophets and nations. The only thing that agrees with his speech is the interpretation we have outlined, which has also been established by Christian scholars.

Because of the misguidance of Christians who distort the meanings of the Books of Allah, the Exalted and Ever-Majestic, they interpret the statement with something that disagrees with its apparent meaning, and which also disagrees with the mind and established laws. Their interpretation contradicts the apparent meaning of the language by which they were addressed and the apparent meaning of the Books they have, but our interpretation agrees with the apparent meaning of their language and with the apparent meaning of their Books. Thus, it is clear that they have neither a textual nor a reasonably deduced evidence to assert the existence of the trinity, which is, therefore, considered invalid by established laws and reason.

Their Claim Concerning the Three Hypostases

They believe in the hypostases while it is invalid, both according to reason and to their laws. It is not mentioned in any of their books. This term is not found in any of the books of their prophets, which are in their hands, neither in the words of the disciples, but it is a term that they have innovated. It is said to be a Roman word. In their language, the word hypostasis means the origin. That is

why when they interpret the hypostases, one time they say it refers to humans, at another to properties, at another time to attributes, and at other times to essence. Sometimes, they use the hypostasis to refer to the entity and attributes together which is the interpretation of their wisest people.

Their Claim That Christ is a Creator

This is an invalid claim according to both law and reason. It was not mentioned in any of their prophecies but they put forth proof for it which is not applicable.

Their Claim Regarding the Incarnation of Divine Nature

This is also an invalid claim according to both law and reason. There is no evidence to support it in the truthful words of the prophets and messengers.

Their Claim that Allah is a Living Speaking Being

There is no doubt that Allah is a Living, All-Knowing, All-Powerful, and speaking being. The Messenger of Allah (peace be upon him) guided Muslims to a lot of rationally deduced proof until the fact became known and supported by evidence from Islamic law.

The Christians claim to prove it by reason and yet they provide no rationally, deduced evidence.

They say, "When we saw the occurrence of things, we knew that another being caused them to occur, for it is impossible that they happen by themselves as they are contradictory and in a continual state of flux."

This is a false statement for the following reasons:

First: You did not see the occurrence of all creatures but you only saw the occurrence of the matters, which you

personally witnessed such as clouds, rain, animals, plants, etc. So where is your evidence concerning the occurrence of 'all' things?

Second: You should have said, "When the occurrence of things, the occurrence of animals, the occurrence of all things other than God, etc, became known" which shows that occurrences are anything apart from God. But, it is invalid to generalize the occurrence of all things because in this way, according to you, Allah is one of these things!

Third: It is necessary to know that the occurrence of things must be caused by an originator, for it is essential, inherent knowledge. That is why Allah, the Exalted, says,

﴿ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ ﴿٣٥﴾ ﴾

which means, "Were they created by nothing, or were they themselves the creators?" (At-Tûr, 52: 35)

It is known both by natural disposition and by reason that an occurrence does not occur without an occasioner to occasion it and that it is impossible for an occurrence to occur without an occasioner to occasion it. This is an inherent matter in human beings, even in children. If a child was hit and said, "Who hit me?" and it was said to him, "No one hit you," his mind would not accept that the blow happened by itself!

It is also obvious that it did not originate or occur by itself, for if it did not exist before its occurrence, it was nothing, which means that it is impossible for it to create another thing, let alone create itself.

When you say that it does not happen by itself because of its contradictory and changing nature, this is an invalid justification. The reason for this is because our knowledge that it occurred is not found by itself and it is

not because of its contradictory and changing nature, for whether it was similar, different, or contradictory, we know by reason that the occurrence does not originate itself. This is obvious and clear. Things that do not exist cannot create something and the occasioner of existing occurrences is certainly not nonexistent.

When you said, "We said it is unlike any created thing, for He is the creator of all things in order to refute His nonexistence."

To this we reply, "There is no doubt that Allah is as He described Himself,

﴿ ... لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

which means, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Ash-Shûrâ, 42: 11)

Any rational thinking mind would assert that there is nothing like Allah, but you did not provide any proof to your claim based on the fact that He is the Creator of all things. You depended on the occurrence of things that you witnessed, but it is not possible that you witness all things. You did not provide any proof that there is nothing like unto Him although He is the Creator of all things.

There is no doubt that the Creator must exist and could never be nonexistent. This is a fact that does not require any proof to those who are wise and observe life carefully, in spite of the fact that some of them have proven His Existence with abstract proofs. But, you did not provide any proof that He is unlike all the created things. When you said, "He is the Creator of all things, it denotes that He is the Creator of all things other than Himself," this does not show or refute His likeness to

other things. Ignorance of the revealed books is made manifest in such statements.

Dividing Things

When you said, "We saw the created things divided into two groups: living beings and non-living beings, and so we described Him with the more exalted of the two. Thus, we said He is a Living being to deny His death."

It is said to them: There is no doubt that Allah is Ever-Living as all of His Revealed Books, which contain His proof have said so as well as His signs, which are found in His creatures. Allah says,

﴿ سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ... ﴾

which means, "We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'ân) is the truth." (Fussilat, 41: 53)

Allah, the Exalted, shows His servants some of His Signs, which prove the truthfulness of His revealed, heard, and recited verses. Allah says,

﴿ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ... ﴾

which means, "Allah! *Lâ ilâha illâ huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." (Al-Baqarah, 2: 255)

He, the Almighty also says,

﴿ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ ... ﴾

which means, "And put your trust (O Muhammad) in the Ever Living One Who dies not." (Al-Furqân, 25: 58)

There is a lot of evidence that He is Ever-Living, among which are:

It has been proven that He is All-Knower and knowledge cannot be attributed except to a living being. It has also been proven that He is All-Powerful, Who chooses and wills and the omnipotent must be a living being.

Another point is that He is the Creator of all things. . The Creator is more perfect than all his creation. Every form of perfection found in a creature comes from the Creator. Thus, it is impossible that the creature could be more perfect than his Creator or that his forms of perfection are more perfect than those of his Creator.

If the Creator was not living, then it is necessary that the created occurrence would be more perfect than the original Creator. This point deals with their unsubstantiated evidence. Their saying, "We said He is a Living being to deny His Death," has already been responded to. To Allah are attributed all the affirmed attributes of perfection like Life, Knowledge, and Might. Asserting such attributes necessitates denying any negative ones.

Then they said, "We saw the created things divided into two groups: speaking living beings and non-speaking living beings and so we described Him with the better of the two. Thus, we said He is a Speaking Living being to deny His ignorance."

In reply to this statement, we say: There is no doubt that the Lord, glorified be He, is described as being All-Living, All-Knowing, All-Powerful, Speaking, and Choosing, but their statement, "Thus, we said He is a Speaking Living

being to deny His ignorance," denotes that you meant the attribute of speaking is opposite to ignorance. This is known as knowledge, for knowledge is the opposite of ignorance. So, you did not mean speaking, which infers expression and explanation. They also did not mean words as some wise men say. These are inherent meanings that do not have anything to do with knowledge or choice.

It is said to you: As He is Ever-Living and All-Knower, He is also All-Powerful. You mentioned that all founded or living creatures are divided into powerful and powerless and He must be described with the more exalted of the two which is power.

The evidence that He is Powerful is clearer than those of His being All-Knower. Since He is the Doer and the Creator, it is necessary that He is All-Powerful because doing without having any power is impossible. Even if it is said, "Inanimate beings do," they only do because of a power they possess like the physical powers found in natural objects. It is impossible for the Creator of the world to be without might or power.

Among the evidence that affirms His Attributes of perfection is that if He was not described as being Ever-Living, All-Knowing, All-Powerful, All-Hearer, All-Seer, and Speaker, He must be described with the opposite of that, of death, ignorance, impotence, deafness, muteness, and voicelessness. But, He is exalted above all these deficiencies by necessity of reason. It is impossible that the most Perfect of all beings, the most Exalted, the most Sublime, the Lord of all other things, the Creator of all things, the Owner of all things , and the Donator of life, knowledge, power, hearing, seeing, and speaking to all other things should be impotent, ignorant, deaf, mute, and voiceless. But, it is known by necessity of reason that a

being with such deficiencies can never be a doer let alone a Creator of all things.

Invalidity of the Three Entities Being One God

They say: The three names, which are: One God, One Name, One Lord, One Creator and A Living Speaking Being. He is and will always be A Living Speaking Being who is the entity, speech and life.

The entity is the Father that is the beginning of both.

Speaking is the Son that is born to the Father, for speaking is a part of the mind.

The Holy Spirit is life.

The Answer:

One: the names of Allah, the Exalted are too numerous, for, he is the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme, and he is the Creator, the Inventor of all things, the Bestower of forms, etc. therefore, limiting His Names to three only, or making allegations about the function of such three names is completely invalid.

Two: Their saying that the Father is the beginning of both, and that the Son is the speech that is born to the Father as well as saying that speech is born to the mind, is again totally invalid.

The attributes of perfection are limited to the entity of the Lord, Exalted and Glorified be He, the Only and Alone. He is, and will always be Living, All-knower, and All-powerful. He did not become a Living being after being nonexistent, nor did He become All-knower after being ignorant.

If they say that the Father, who is the entity, is the beginning of life and speech, then he must have come before life and speech. The thing that precedes another

either came before it or is its maker. It is totally incorrect to say such things about Allah.

Three: claiming that the Son is born to the Father meaning that he is His concomitant attribute, thus, the same applies to life, which is also a concomitant attribute of God. This means that the Holy Spirit is another son of the Father. And if they meant that the Son came from the Father after being nonexistent, then he must have been All-knower after being ignorant, which is invalid and is considered as disbelief. Besides, this means that god became a Living being after being nonexistent.

Four: calling the life of god a Holy Spirit is not mentioned in any of the revealed books. Thus, it is considered a distortion and something that has been changed by them.

Five: they claim that the object unified with Christ is the Word, meaning knowledge. This is in case they are referring to the same knowing, speaking entity, then Christ is the Father, the Son and the Holy Spirit, which is invalid and is regarded as disbelief according to them as well as to all other religions.

If they claim that the object unified with god is knowledge, then since knowledge is an inseparable attribute of the knower and inseparable of the other attribute, which is life, then knowledge cannot be unified with Him without the entity or without life.

Six: knowledge is also an attribute, and attributes do not create or sustain anything. Besides, Christ himself is not a dependent attribute according to the general consensus of wise scholars. Moreover, for Christians, Christ is the creator of the heavens and the earth. So, the object unified with Him cannot be an attribute, for, the Deity God is the Living All-knower All-powerful God, yet, He is not life, knowledge or speech.

If someone says, "O! Life of god", "O! Knowledge of god", or "O! Speech of god! I ask your forgiveness, mercy and guidance" this is invalid according to plain rationally deduced evidence. Thus, no wise scholars in any religion stated that it is permissible to ask the forgiveness of the Bible or the Torah or of any revealed words of Allah. Yet, we invoke the Deity God who is the Speaker of such words saying, "O! I ask Your Forgiveness and Mercy."

Christ (peace be upon him), according to the Christians is the Creator to whom we ask forgiveness and mercy. If He were the knowledge of god or the word of god, He would not be the Deity God. So what is the case if He is not the knowledge and word of god but instead is created by god's words? For, god said 'Be' and He is.

It is known that Christ was created by one word of God, Exalted and Glorified be He.

Seven: Your Canon, which was established by your priests in the presence of Constantine, and which encompasses your belief that you have made the origin of your religion, contradicts your claim that there is only one God and shows that you say the contrary of what you believe.

These are two well-known matters in your religion, first your contradiction, and second you show the opposite of what you say in debates, according to the principles of your religion.

Christians say in the Canon in which they believe, "I believe in one God the Father Almighty; Maker of the heavens and the earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the

Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, in glory, to judge both the quick and the dead; whose kingdom shall have no end.

And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And [I believe] in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look forward to the resurrection of the dead, and the life of the world to come. Amen." (Nicene Creed)

According to this Canon which you have made the origin of your religion, you believe in three things: One God who is the Creator of the Heavens and the earth, the Creator of the seen and the unseen, and this is the Lord of the worlds and there is neither God nor Lord but Him. He is the God of Ibrâhîm (Abraham, peace be upon him), Is<u>h</u>âq (Isaac, peace be upon him), Ya'qûb (Jacob, peace be upon him) and all the other prophets and messengers, and they all call to worship Him Alone with no other partner, and forbid to worship anyone but Him. Allah, the Exalted, says,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴾

which means, "And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): Lâ ilâha illa Ana (none has the right to be worshipped but

I (Allah)), so worship Me (Alone and none else)." (Al-Anbiyâ', 21: 25)

He, the Almighty also says,

﴿ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَـٰنِ ءَالِهَةً يُعْبَدُونَ ﴾

which means, "And ask (O Muhammad) those of Our Messengers whom We sent before you: 'Did We ever appoint âliha (gods) to be worshipped besides the Most Beneficent (Allah)?'" (Az-Zukhruf, 43: 45)

And then the Christians say, "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father."

Thus, you have said that you believe in one created Lord besides the Creator of the heavens and the earth. The Only Son of God is equal to the father, and you said, "Very God of very God, begotten, not made, being of one substance [essence] with the Father."

This is an explicit statement of belief in two gods, one of them who was born to the other. And it is well-known that the knowledge, speech and wisdom of god that you named as the Son of god, are attributes dependent on Him. None of the other messengers claimed that the attribute of god is His Son. Consequently, He (the Son) is not a God from a God. Yet, there is only one God and the other is His attribute, which is not a God, just as the attributes of omnipotence, hearing, vision and all other attributes of god are not Gods. For, God is only one, but He has numerous attributes. Besides, God is a described Entity that stands by Itself, while the attribute is dependant on the described entity. And you named God

the 'Essence' and described Him as being independent and standing by Himself. On the other hand, the attribute is not a dependent essence.

In this Canon, they said that god is the Father, and that the Son is born to Him. They said that god is the Son who is begotten. They made the Son equal to God in essence, while god exalted Himself above all three kinds. Thus, they said, "Begotten, not made, being of one substance [essence] with the Father;" They asserted that he is equal to Him in essence, while they are not equivalent.

Nothing can be equal to the Father in essence except another essence. therefore, the Father must be a second essence, and the Holy Spirit a third and this will be clarified later in the book.

This is a statement asserting the existence of three essences and three gods, yet, Christians claim that they are proving that there is only one God and one essence. This statement contradicts itself.

It is true what some scholars say that Christians combine two things. One is saying that there is only one God and one essence, and the other is proving the existence of three Gods and three essences. Allah exalted Himself above all that, saying,

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤ ﴾

which means, "Say (O Muhammad), 'He is Allah, (the) One, Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks), He begets not, nor was He begotten, And there is none co-equal or comparable unto Him.'" (Al-Ikhlâs, 112: 1-4)

Allah has exalted Himself above begetting, while they say that He is the father, and above being begotten while they also say that He is the son, as well as having none like unto Him, but Christians say that He has an equal in essence.

If the Christians say that you mean He is One entity and has three attributes, we say that you have stated that He is a very God from a very God that equals him in essence, but this proves the existence of another essence not another attribute. Thus, you have combined the two sayings , proving three essences, and proving one essence. You have no justification, like as Yahyâ bin Ady and others. It is like you say: Zaid the doctor, accountant and writer, and: Zaid the doctor, Zaid the accountant, and Zaid the writer.

Therefore, with each attribute he has an effect that differs from the effect accompanying the other attribute. They may explain the hypostasis in the same manner. They say the hypostasis is the entity along with the attribute. Thus, the entity with each attribute is considered to be hypostasis, so, there are three hypostases. But this is not true of your saying. Zaid here is one essence while he has three attributes: medicine, mathematics and writing. There are no three essences, but each attribute has an essence that differs from the other.

No rational person can say that the attribute is equal to the attributed object in essence. Nor can one say that the entity with this attribute is equal to the entity with the other attribute in essence. The entity is one and the equivalent cannot be the thing that is equal to it. So, if this is the unified object concerning Christ, then what is unified with him is the Father. And you say, "Very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for

us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered."

This means that the very God that equals the Father in essence has been crucified and hurt. Thus, the Divine Entity has been crucified and hurt, which is acknowledged by certain sects among you and denied by others. Your Canon supports the first.

Furthermore, if he has been incarnated from the Holy Spirit and Maryam (Mary), and if the Holy Spirit is the life of god, as you claim, then Christ is the Word of God and His Life. This means that His Divinity is two of the three hypostases. But for Christians, Christ is the hypostasis of the Word only. And if the Holy Spirit is not the Life of God, your explanation for the Holy Spirit is rendered invalid.

You have been told that the Holy Spirit cannot be an attribute of god or a hypostasis. Then you state in the creed of your Canon that you believe in the Holy Spirit the God Who gives life, thus proving a third god, as you said "The one emanating from God", and emanation is explosion, like emission and streaming. For instance we say, the stream spouted in a certain place etc, which means it penetrated it and exploded from it. According to that, this God Who gives life must have exploded from the Father and emanated from Him.

Then you say, "Who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets." So, you described Him as being prostrated to, therefore, you have proven a third God that others prostrate to.

And it is known that the Life of God, which is His attribute, does not emanate from Him. Yet, it is dependent on Him and never emanates from Him. Besides, it is His

concomitant attribute and has no relation to any one else. For example, knowledge is related to information, and capacity is related to the things that can be done, and making others speak is related to the speakers unlike the ability to speak, for, it is an inseparable attribute. We say, "God knows such and such", and "God is capable of doing such and such", as well as, "God has spoken to Moses."

The word referring to lifeis inseparable and is not related to nonliving beings. Furthermore, giving life is different from being alive, in the same way that makes teaching different from learning, and enabling others to do things is different from the capacity to do things, and making others speak is different from speaking. Then you said that the Holy Spirit speaks in the prophets. The life of God is His dependent attribute that cannot be related to any other being,and the Holy Spirit that is found in the prophets and the righteous is not the life of God that is dependent upon Him. If the Holy Spirit that exists through the prophets were one of the three hypostases, then each prophet would be a deity god whose divine and human natures are unified, such as Christ according to your claim. For, when one of the hypostases unified with Christ, He became both a divine entity and a human one. Therefore, if the Holy Spirit, which is one of the three hypostases, is speaking through the prophets, then each of them has divine and human natures like Christ. On the other hand, the Christians only acknowledge the union and immanentism for Christ, yet you prove for others what is proven for Him.

Sometimes Christians liken the two hypostases of Knowledge and Life – the Word and the Holy Spirit – to the light and temperature of the sun, with the sun itself. They also liken them to the life and speech of the entity

with the sun. This is incorrect, for if they meant by the light and temperature what is dependent on the entity, still, the light and temperature are attributes of the sun that are dependent on it and are not unified with another object, and the same applies for the sun's attribute. Thus, if it is said that temperature is dependent on the sun, anything else is forbidden.

The intended meaning here is to clarify the invalidity of their statements and analogy, and if they want to say that the clear things about the sun are dependent upon other objects than the sun, like the ray which is dependent upon the air, earth and temperature, this would be evidence ofthe invalidity of their saying from different aspects:

One of them is that these are clear and separated attributes of the sun that are dependent on other things. What is parallel to that is knowledge, wisdom and revelation that are dependent on the hearts of the prophets. Proceeding from that assessment, there is nothing in the human entity that is taken from the divine entity. There is only the impact of its wisdom and capacity.

Another point of invalidity is that temperature and light that are dependant on the air and walls, are also attributes that are dependant on other objects. Still, the Word and the Holy Spirit for the Christians are two essences.

Third, this is neither the sun nor an attribute of it, yet it is an impact caused by the sun and affects other things. Yet, it is an impact of the sun that affects another object. Such things cannot be denied concerning the prophets and righteous people,but it is not specific to Christ. What happened to Him also happened to other messengers. Similarly, whatever did not happen to other messengers

did not happen to Him either. Thus, Christ is not empowered with certain competence that makes Him a God to the exclusion of all other messengers. Besides, there is no unity between the human and divine entities, the same as neither the sun nor any of its dependent attributes have unified with the air or with the earth through which the ray brought about temperature.

Baptizing in the Name of the Father and the Son

In the Gospel, Christ said to his pure disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." (Matt: 28:19)

Concerning this statement, it is said to them (i.e., Christians), "This is your evidence for what you claim about the three hypostases, but it does not indicate the trinity either in wording or meaning. The word 'son' is never used in Divine Books to denote one of the attributes of Allah. None of the Prophets called the Knowledge of Allah His son, or His Speech His son. Rather the Prophets in the Divine Books, were referred to as Allah's servants. Thus, your claim that Christ meant by knowledge, the son of Allah, is a manifest lie. Saying so is a form of interpreting a word with that which is not applicable to it, whether clearly or metaphorically. There is no grave lie or distortion of the prophet's speeches than this. If the word 'son' were used to refer to one of the attributes of Allah, His Life would have also been called a son as well as His Power. Specifying the knowledge with the word 'son' without Life is another mistake if the word 'son' is used to denote an attribute of Allah. What if it is not so? The same is applied to the Holy Spirit; it is never used in Divine Books to denote or to mean that the Life of Allah is one of His attributes. It rather means what Allah causes revelation to descend upon the prophets and their sincere followers. This is supported by the saying of Dâwûd (David, peace be upon him), "I spill of my soul on every saint." In the Psalms, it is said, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." (Psalms: 143:10) They, (i.e. the Christians), said in their Canon, "For us humans and for

our salvation, He descended from heaven and is incarnated from the Holy Spirit and from the Virgin Mary." They mentioned that this is found in the Holy Books, and whatever is found in the Holy Books can never be false. There is no doubt that these books contain what is similar to that which is in the Qur'ân. In the Qur'ân, it is related that Allah sent His Spirit to Maryam (Mary, may Allah be pleased with her), breathed into her so she became pregnant with Christ (peace be upon him). The Exalted says,

﴿ وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَـٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَـٰلَمِينَ ﴿٩١﴾ ﴾

which means, "And (remember) she who guarded her chastity [the Virgin Mary (Maryam)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* Jibrîl (Gabriel)], and We made her and her son ['Îsâ (Jesus)] a sign for *Al-'Âlamîn* (the mankind and jinn)." (Al-Anbiyâ', 21: 91)

He, the Almighty also says,

﴿ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَـٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَـٰنِتِينَ ﴿١٢﴾ ﴾

which means, "And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Îsâ (Jesus) son of Maryam (Mary); as a Messenger of Allah], and (also believed in)

His Scriptures, and she was of the *Qanitîn* (i.e. obedient to Allah)." (At-Tahrîm, 66: 13)

This Rûh (i.e., spirit) is a Messenger, as the Exalted says,

﴿ ...فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ ﴾

which means, "Then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects. She said, 'Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah.' (The angel) said, 'I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son.'" (Maryam, 19: 17-19)

She was breathed into, so Christ was created from the Spirit and from his mother Maryam, just as they said in the Canon, "And was incarnate by the Holy Ghost of the Virgin Mary." But they believed that the Holy Spirit from which Christ was created, as well as from Maryam, was the Life of Allah, but this is the part that is not verified in any of the Books, which, on the contrary, clearly contradict that assertion. This also contradicts their belief that the hypostasis, which was united with Christ, was the Hypostasis of the Word, which is also Knowledge. If he was really incarnated from Maryam and from the Hypostasis of the Word, he would not be incarnated from the Holy Spirit or from the Hypostasis of the Word. If it were an incarnation from all of them, Christ would be two Hypostases: the Hypostasis of the Word and the Hypostasis of the Spirit.

The three sects of Christianity agree that the thing unified with Christ is the Hypostasis of the Word, not that of Life. This clarifies the inconsistency in their Canon, and

the contradiction in their interpretation of the words of the prophets. It is also clear that what was proved by the prophet's sayings is true and is in accordance with what Muhammad, the last of the prophets, came with, which does not contradict any of the words of the prophets. Thus, the Christians have misinterpreted the words of the prophets, namely, in their saying about the Son, the Holy Spirit, and the like, and attributed false meaning to the words, in such a way, which agrees with their intended meaning. How can it be correct to interpret the phrase, 'the Holy Spirit' with a meaning that was neither used nor intended by the prophets?

All this is simply an example of the actions of those who distort the words of the prophets and attribute lies to them. The apparent meaning of the phrase is that the disciples should baptize people in the name of the Father, who is the Lord, according to them, and in the name of the Son, who was brought up and raised. He is Christ who is also the Holy Spirit; i.e., the angel, the revelation, etc., with which Allah supported Christ. That is what their grand scholars mentioned as they attempted to interpret Christ's saying, and it is also what they mentioned in their books as evidence for their claim about the three hypostases saying, "Referring to Allah by the names: the Father, the Son and the Holy Spirit was not invented by us Christians, but Allah Himself attributed them to His Divine Entity."

Thus, it is clear that whatever they mentioned concerning the words of the prophets does not indicate, either explicitly or implicitly, that one of the prophets called Allah or any of His Attributes a son or a Holy Spirit. Similarly, calling the Knowledge and Speech of Allah a son and calling His Life a Holy Spirit are all names invented by Christians, about which Allah gave no authority. They

have no textual or reasonably deduced evidence to support their claim about the hypostases. In addition, there is no legal proof for the trinity and limiting Allah's Attributes to three only.

Moreover, it is also clear that they have no reasonably deduced proof and that those who claim this are amongst the ones about whom Allah says,

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَـٰبِ ٱلسَّعِيرِ ﴾

which means, "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk, 67: 10)

and also says,

﴿ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَـٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴾

which means, "Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (I.e., even worst than cattle)." (Al-Furqân, 25: 44).

CHAPTER FIVE

CHAPTER FIVE

-Invalidity of belief in the Trinity and the Hypostases

-Invalidity of Incarnation, Immanentism, and Unification

-Invalidity of their Claim that they are Monotheists

-One of their scholars, Al-Hasan bin Ayyûb, proves the invalidity of Christianity

Section One: The Claim of the Christians

They claim that among that which was revealed to Muhammad (peace be upon him) (i. e., Qur'ân), there is evidence in their favor supporting their belief in the hypostases. They refer to the verse, which says, "And, verily, Our Word has gone forth of old for Our slaves, the righteous."

The Muslims say that the Book (the Qur'ân) is the Word of Allah. There can be no words except from a living and speaking being. These are essential attributes, which serve as names. Each of these attributes is different from the other, for He is One God, One Creator, and One Lord Who can not be separated or divided.

They said, "As regards the personification of the creating Word of God and its immanentism in a created man and their merging; that is the Word and the human entity, the Creator did not speak to any of the prophets unless by Inspiration or from behind a veil. It is mentioned in this book as follows,

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ... ﴾

which means, "It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave." (Ash-Shûrâ', 42: 51)

Since abstract matters do not appear except in concrete forms like the Holy Spirit and other such things, then, does the Word of God, which has created the concrete as well as the abstract, appear without a cover? The answer is no.

That is why He appeared in 'Îsâ (Jesus, peace be upon him) bin Maryam (Mary), for man is the most exalted among the creations of God. That is why he spoke with people and they saw of him what they saw."

They said, "When we say that God is one god in three hypostases, this is because He ordained it for Himself. He clarified it in the Torah and in the books of the prophets, like that mentioned in the first book of Torah, which says that when God willed to create Adam, He said, 'Let us make man in our image, after our likeness.' (Gen: 1:26) Who is similar to Him and identical to Him other than His Word and His Spirit?

When Adam violated and disobeyed his Lord God, the Exalted, said, 'This is Adam! He has become like one of Us.' It is clear that God said this to His Son and His Holy Spirit."

They said, "Dâwûd (David, peace be upon him) said in the Psalms, 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'" (Psalms, 110:1)

They said, "He said in the second psalm, 'I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.'" (Psalms, 2:7)

They said, "In the second book of Torah, when God spoke to Mûsâ (Moses, peace be upon him) from the bush saying, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,' (Exod, 3:6) and He did not say, 'I am the god of Ishâq.' He repeated the word 'god' three times saying, 'I am the god and the god and the god' to establish the issue of the three hypostases regarding His Divine entity."

They said, "Because of this clear statement, which God made in the Torah and in the books of prophets we make three hypostases into one essence, one god, one lord, and one Creator.

He is the One we call: the Father, the Son, and the Holy Spirit."

They said, "We knew that when saying so, we do not have to worship three gods but only one god. When we also say, 'Man, sperm, and soul', we do not mean three persons but one person. When we say, 'The flame of the fire, the light of the fire, and the heat of the fire, ,' we do not mean three fires, neither when we say, 'The disk of the sun, the light of the sun, and the sun rays,' for they are not three suns. If this is our belief regarding God, glorified be His Names and exalted be His Graces, then we are not to blame. We did not neglect that which we have received, reject that which we have been charged with, or follow otherwise than we have been ordered."

They said, "There is the incarnation of the creating Word of God with which He created everything and its personification in a created human being. He is the One taken from the chosen virgin Maryam (Mary) who was preferred over the women of the world. The Word was unified with him in a way free from mixing, changing, and transforming. He spoke to people just like God spoke to Mûsâ from the bush. He presented the miracle with His Divine entity and showed the deficiency of His Human entity while the two actions were performed by one Christ.

Section Two: Refuting the Christians' Claim

They, i.e., the Christians, invented the claims of the hypostases and the trinity before the coming of Muhammad (peace be upon him). This is well known among them from the moment they invented their Canon, which was established by three hundred and eighteen men in the presence of King Constantine.

They do not have any reasonably deduced evidence nor a textual one from the words of the prophets before Muhammad (peace be upon him), so how can they have evidence to support their claims in that with which Muhammad (peace be upon him) came, after they invented the Canon? How can this be, especially with the clear knowledge from Muhammad (peace be upon him) in the Book revealed to him, which clearly states their disbelief and deviation from the right path? The Exalted says,

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ... ﴾

which means, "Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)." (Al-Mâ'idah, 5:17)

He, the Almighty also says,

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ... ﴾

which means, "Surely, disbelievers are those who said, 'Allah is the third of the three (in a Trinity).'" (Al-Mâ'idah, 5: 73)

There are many other similar verses.

They said, "It is said in that book, "And, verily, Our Word has gone forth of old for Our slaves, the Righteous," It is

said to them, "You have distorted the wording and meaning of the verse. Its correct wording is,

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ ﴾

which means, "And, verily, Our Word has gone forth of old for Our slaves, the Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be the victors." (As-Sâffât, 37: 171- 173)

Thus, the word that has gone forth to His slaves, the Messengers, is His saying (which means), "That they verily would be triumphant."

Allah says there is a word that has gone forth from Him to His slaves, the Messengers, and that word is that He will grant them victory. Similarly, the Exalted says,

﴿ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ﴾

which means, "Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire." (Ghâfir, 40: 6)

The 'word' in the Arabic language means the meaningful sentence whether it begins with a verb or a noun. It is a complete statement, and so is the word 'kalâm' (speech), which is a full sentence.

This clarifies that the verse which means, "And, verily, Our Word has gone forth of old for Our slaves, the Messengers," is similar to that in which Allah says,

﴿ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ ﴾

which means, "And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world)." (Tâhâ, 20: 129)

Thus, His Word has previously gone forth, concerning the victory of the messengers that will surely come.

Only those who have strayed from the right path distort the wording of the verse and say, "... for Our slaves, the Righteous," and regarded "the Word" as Christ himself. But there is nothing in the wording of the verse that indicates this in any way, or that Christ had preceded the Messengers of Allah who are also His slaves.

The Qur'ân is the Speech of Allah

All Muslims say that the 'Book' is the Speech of Allah, which cannot belong to any being except one that lives and speaks. The Book, i.e., the Qur'ân, is truly the Speech of Allah. And speech can never come except from a speaking being. Muslims say, "Allah is a living speaking Being, and He spoke about what is in the Torah, the Gospel and the Qur'ân.

Allah is not referred to in the Torah or the Gospel by 'the Speaking,' it is also not mentioned in religious laws. The Muslims never said that the Speech of Allah is a god or a lord.

Essential Attributes and Whether or Not they Serve as Names

Christians allege that essential attributes serve as names, as they regard each essential attribute as an essence. But this is not correct, because the attribute, which depends upon something else, cannot be an independent essence that exists by itself. Who could believe that the heat of

the fire, which is dependent upon the fire, is an essence like the fire? Such an idea is ridiculous.

If it is correct to say that an attribute can be an essence, then power would also be an essence. If they, i.e., the Christians, mean by 'essential' that they are inherent attributes and that the other attributes are related to action; like the Creator and the Provisioner, it is known that His inherent attributes, which include Power and the like, are not limited to that only.

By having three hypostases and claiming that Divine religious laws verify this, the Christians have contradicted their own religious laws. A group of them say that God, "Exists Alive All-knower," while others say, "An Existing Knowing All-powerful,' and so make the All-powerful replace the Living, and render the Holy Spirit as the Power.

Although this saying is more suitable to the meaning, attributing power to the Holy Spirit is clearly false. They also have to prove the hypostasis of the Word, which they sometimes call the Wisdom. At other times they call it the Word and yet at other times they call it Articulation, just as they mention it in this letter, for what was united with Christ was the Hypostasis of the Word. They sometimes couple it with life and at other times with power. Sometimes they say the father is the Existing, and at other times say he is the existing one by himself, or say he is the self. His existence by himself is called in Syriac language, 'the entity' and sometimes, 'Generosity.'

All these claims are due to their confusion and deviation.They cannot find three definite meanings of the attributes that deserve to be considered essential

The Christian Claim that the Attributes Serve as Names

If they mean that these names are proper or non-derivative nouns and that the other attributes are adjectives, the name, 'living' and 'All-Knower' are derivatives, which indicate the meanings of knowledge and life. Similarly, 'All-Powerful' denotes ultimate power. Moreover, if they mean that He is called by His attributes, we know that Allah, the Exalted, has many attributes. He has His Divine attributes and the All-Powerful is one of them.

Power denotes His dominion over His Creatures more than Knowledge does. The fact that He created all things proves His Power more than it proves His Knowledge. His Omnipotence is more evident than His exclusive Knowledge.

Each Attribute is Different From the Other

If they mean that the attributes of the Lord, the Exalted and Glorious, are separate from Him, and that is truly what they are saying, and that these attributes are also attached to Him, this would mean associating between two antitheses. Mentioning the example of the sun is not correct rather it is considered an argument against them, not for them.

The rays that are dependent upon the air, earth, mountains, trees and walls are not those that are dependent upon the sun, while those that are dependent upon the sun are not dependent upon the air and the earth.

If they claim that God gives of his Divine Knowledge to the hearts of all the prophets just like sunrays,

it should be said to them: this was not something done exclusively for Christ. Allah gives from His knowledge to all the prophets. Neither does this mean that the Divine Entity or His Dependent Attributes becomes immanent in any of His creatures, nor does it mean that the servant becomes a god to be worshipped simply because of the knowledge and faith he has been granted.

They say, "God is one, Who is the only Creator and the only Lord."

This is true, but they contradict it by saying in their Creed of Faith, "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father."

Thus, they continue their argument by saying they are two gods, and then they argued that the Holy Spirit is a third god that should also be worshipped. Therefore, they argued that there are three gods but said, "We prove that there is only one god." This is a manifest discrepancy, which is associating between two contradictory statements: one affirms and one refutes.

That was why some wise people said, "Most people's beliefs could be conceivable except for that of the Christians, because those who established this belief could not understand what they were saying. So they spoke out of ignorance and associated contradictory meanings. That was why some said, 'If ten Christians gather, they will end up with having eleven different opinions.' Others said, 'If one asks one of the Christians, along with his wife and his son about their monotheism, the man will say one opinion, his wife will say another and his son will say a third one.'"

Their claim that God is neither separated nor divided and this contradicts with what they mention in their Canon and in the examples they provide to support their claim. They expressed this by using the analogy of the sunray, which is, in fact, separated and divided. If the sunray is reflected upon a given surface, it will be a division or a part of the original sunray. In addition, some of it will disappear while some will remain. This means that if an object is placed over the surface in which the ray is reflected, it will be divided into two halves. Thus, the part of the ray which existed between the two halves, and which is now above the separating object, then acts as a separator between the two halves.

The reason for this is that sunrays are dependent upon the earth and the air, each of which is separated and divided, and whatever is dependent upon the dividable is also dividable. For this reason, the sunray reflected upon a dividable surface or place is also dividable. This necessitates the ability of the dependent object to be divided.

They also claim that God was united with Christ, and then Christ ascended to heaven and sat on the right side of the Father. In addition, one of their beliefs is that from the moment the divine entity united with the human, they were not separated. The one who ascended to heaven and sat on the right side of the Father was Christ who is a divine-human entity, a full god and a full human being. They do not say that the one sitting on the right side of the father is the human entity only, but they claim it is the unified divine human entity that sat on the right side of the divine entity. What can be a clearer division and separation than this? None of the prophets ever said such a thing. It was even said, "These words have a meaning that we do not understand." However, the meaning

belongs to their priests who wrote it down and rendered it the creed of their belief. If they spoke of that which they themselves could not comprehend, they would be counted among the ignorant people who should not be followed. No one can comprehend how the divine entity that was united with the human entity could sit at the right side of the Divine Entity, which is free from being united! This free divine entity is separate and different from the united divine entity and is not connected to it. It is only adjacent to it, so that which is adjacent to the free divine entity is the united entity composed of the natures of the human and the divine. This is a true division and separation of the divided parts from the other.

It should also be said to them, "Is the thing united with Christ the Divine Entity of the Lord of the Worlds or one of His Attributes?"

If he is the Entity of the Father, he will be the father himself. Thus, Christ becomes the father, a falsehood about which all Christians agree, for they say, "He is God and he is the Son of God," just as Allah related about them. They do not say he is the father and the son at the same time. According to them, the father is God, and this is another example of their inconsistency.

If they say that the thing united with Christ is an attribute of the Lord, we say that the divine attributes are inseparable from the Lord. They can neither unite with nor be immanent in anything other than the Divine Entity. Moreover, the attribute in itself is not the Creating God, the Lord of the Worlds. It is only an attribute, and no sane person would ever say that the Speech of Allah, His Knowledge, or His Life is the Lord of the Worlds Who created the heavens and the earth. If it is claimed that Christ is an attribute of God, he would not be God, and

he would not be the Lord of the worlds or the Creator of the heavens and the earth.

But the Christians say that Christ is the Lord of the worlds, the Creator of all things. He is the One Who created Adam and Maryam (Mary, may Allah be pleased with her), even though he is the son of Adam and the son of Maryam. He is the Creator of all that due to his divine entity, and he is also the son of Adam and Maryam by means of his human entity. If it is said that Christ is the divine attribute, an attribute can not create. How can this be while Christ is not the divine attribute itself, but rather a created being made by a Word from Allah, and thus is called the Word of Allah, as Allah created him by the word, 'Be'?

The Exalted says.

﴿ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَـٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ ﴾

which means, "Such is 'Îsâ (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Îsâ (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, 'Be!' and it is." (Maryam, 19: 34-35)

Allah called 'Îsâ (Jesus, peace be upon him) His Spirit, as He created Him through the breath of the Holy Spirit into His mother, unlike all other human beings who are created from a human father. Allah, the Exalted, says,

﴿ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾ ﴾

which means, "'O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ['Be!' - and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. He will speak to the people in the cradle and in manhood, and he will be one of the righteous.' She said, 'O my Lord! How shall I have a son when no man has touched me.' He said, 'So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only, 'Be!' and it is." (Âl-'Imrân, 3: 45-47)

If they say, "He is united with some of the Divine Entity and some of its Attributes, they will be believing in the division and the separation of the Divine Entity which is clearly false. Moreover, concerning their saying, "Very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made," it should be said to them, "This begotten child who is his father's equal in essence and who is a very god from a very god is either a dependent attribute or an independent entity. If it is the first, we say that an attribute cannot be a god or a creator, about which it cannot be said that it is a begotten being from God or that

it is His equal in essence. None of the prophets or their followers called any of Allah's Attributes a child or His son. It cannot be said that an Attribute of Allah is begotten from Him. No sane person would say that an attribute is begotten from the original entity.

They say, "Christ created the heavens and the earth because of the union between His Divine Nature and that anciently begotten Son who is equated to the Father in essence."

This means that he is not only an attribute but also an independent entity, not a dependent attribute. If this separation and division in the Divine Entity is their premise, the claim concerning natural begetting will entail that a part of him has been removed. The Exalted says,

﴿ وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَـٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَـٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا۟ ٱلْمَلَـٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَـٰدُ ٱلرَّحْمَـٰنِ إِنَـٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَـٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾ ﴾

which means, "Yet they assign to some of His slaves a share with Him (by asserting that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! Or has He taken daughters out of what He has created, and He has selected for you sons? And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allah) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief! (Do

they then like for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear? And they make the angels who themselves are slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!" (Az-Zukhruf, 43: 15-19)

Some Christian scholars seek to prove that begetting and filiation is an eternal attribute that is dependent on the substantive, namely the son. They sometimes call this 'uttering the word,' and sometimes call it 'knowledge' and at other times they call it 'wisdom.'

They say, "He is begotten from God, so he is God's son." None of the prophets or their followers ever said this. This is simply an invention of the Christians.

No one understands the meaning of the words "begetting" and "filiation" this way.

The prophets only attributed the word 'son' to creatures. They (i.e., the Christians) said, "He is an actual father to Christ and a guarding supporting father to others." From this statement it is clearly understood that the Christians are referring to the natural form of begetting in which a part of the father is separated. However, their scholars deny this, so they neither followed the prophets nor spoke reasonably. Thus, they deviated from what they reported from the prophets and then caused their followers to also go astray. They did not say that the begetting of God is similar to that of animals, in which something is separated from an existing being. Instead, they said that that it is a divine form of begetting in which a part was separated from the divine entity and was immanent in the human one. In the end, however nothing can be understood from the word 'begetting' except its usual meaning.

In addition, they say, "And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets." They say that the Holy Spirit emanated from the Father, and is worshipped and glorified, but this claim is false because it cannot be said about the Lord's life, which is dependent upon Him. His life has not emanated from Him like the rest of His Attributes. If the independent attribute is emanating, His Knowledge and Power and the rest of His Attributes will also emanate from Him. Moreover, emanation in speech is more evident than in life, for speech comes out from the speaker while life does not come out from the living. If any of the attributes emanated, it would be the attribute, which they call 'the son,' as well as 'knowledge,' 'speech' and 'speaking.' According to reason, it is better to say this about speech than about life. They also say, "It is with the father, is worshiped and glorified." Dependent Divine Attributes can never be with the Lord or worshipped with Him. They say, "He is speaking in the prophets," but a Dependent Divine Attribute does not speak in prophets. All these are rather the characteristics of the Holy Spirit, which Allah places in the hearts of the prophets, or a characteristic of one of the angels; such as Jibrîl (Gabriel, peace be upon him). If the Holy Spirit emanated from the Father, and emanation means coming out, that would be clear separation and division.

The similitude the Christians put forward for this emanation is that of the sunray, which is invalid due to some reasons, the most important of which are the following:

-The sunray is dependent on the air and the earth; it is not an independent essence. But to them, the Lord's life is a living worshipped being and an essence.

-This sunray, that is dependent on the air and the earth, is not an attribute of the sun or dependent upon it, while the Lord's life is one of His dependent attributes.

-They specify emanation only for the Holy Spirit and do not say that the Word has emanated. Emanation of speech is perhaps more reasonable than that of life. The more one ponders on their words in the Canon and so on, the more one finds contradictions between those books on the one hand, and the Torah, Gospel and the rest of the Books of Allah on the other.

Their Claim Regarding Incarnation and Immanentism

They said, "As regards the personification of the creating Word of God and its immanentism in a created man and their birth together; that is the Word and the human entity. The Creator did not speak to any of the prophets unless by Inspiration or from behind a veil. It is mentioned in this book saying,

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ۝ ﴾

which means, "It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave." (Ash-Shûrâ', 42: 51)

Since abstract matters do not appear except in concrete forms like the Holy Spirit and other things, then, does the Word of God, which has created the concrete as well as the abstract, appear without a cover? The answer is no.

That is why 'Îsâ bin Maryam (peace be upon him) appeared, for man is the most exalted among the creations of god. That is why he spoke to people and they saw of him what they saw."

The answer is found in the following:

First: We say: that which they mentioned and claimed to be the personification of the creating Word of god and its immanentism in a created man and their birth together; i.e., the Word and the human entity, which is called the unification of divine and human entities, is impossible and incomprehensible. Messengers never teach matters that are known to be incomprehensible, for it is inherent in

their nature that they would only tell mankind those things that are true and perceivable. Second: Divine revelations are clear concerning the fact that Christ, the servant of god, had nothing to do with the creation of the universe. Christians say: He is a complete god and a complete human being.

Third: The reason for the above mentioned conclusion is found in the following:

One: To say: that which is unified with Christ can either be the entity characterized by speaking or speech itself. If you wish, you could say: the object unified with it is either speech with the entity or speech without the entity. If the object unified with it is speech with the entity, then Christ is the Father, the Son, and the Holy Spirit. Thus, Christ would have become the three hypostases.

This is not accepted by the consensus of Christians, the people of other religions, and the divine books. It is also invalid according to sound reason.

If the object that unified with it is simply the Word, then the Word is an attribute. An attribute can never stand independently without what it is attributed to. An attribute is not a creating god while Christ, according to them, is. Thus, their claim is invalid both ways. If they said, "That which is unified with it is characterized by the attribute," then that which is characterized by the attribute is the Father, but Christ, according to them, is not the Father. And if they said, "It is the attribute alone," then the attribute can never be separated or can never stand independently without what it is attributed to. An attribute cannot create or provide sustenance, it is not the god, and they say that the attribute is on the right side of what it is attributed to. Christ, according to them, ascended to the heavens and sat on the right side of his Father. As

regards his being only the father and the entity free from attributes, this is simply impossible.

Two: If the entity unified with the human entity of Christ, he has two entities after that union and if there are two essences as they were before the union, then there is no union.

If it were said, "It became one essence," or as some of them say, "They became like fire with iron," or "Like milk with water," this necessitates the transformation of both and changes to occur to each one's attributes and reality. This is the same as when water and milk transform after they are mixed, as well as like fire and iron. Then, this means that the divine entity must have transformed and Its Attributes and Reality must have been modified. Transformation does not happen except with the nonexistence of something and the existence of another. This necessitates the nonexistence of something from among the original that is essentially found within itself. That which is essentially original can never be nonexistent and that which exists can never be nonexistent. The original is so, because it is essential within itself or because it is concomitant with what is essential within itself. If it were not concomitant with it, it would not be original. Thus, the invalidity of the premise necessitates the invalidity of the conclusion.

Three: To say: If Christ is the Word of god, the Word of god is nothing but the creator of the heaven and the earth. It does not forgive sins or reward people for their deeds, whether the Word is an attribute of Him or a creature of His like the rest of His attributes and creatures. The Knowledge, Power, and Life of God did not create the world. No one ever says, "O Knowledge of God! Forgive my sin," nor, "O Power of God! Accept my repentance," nor, "O Speech of God! Have mercy on me!" No one ever

says, "O His Torah," or, "O His Bible," or, "O His Qur'ân! Forgive me and have mercy on me!" Rather, he prays to God, the Exalted. To Him is attributed all the attributes of perfection. Since this is so, how could Christ be the Word of God himself?

Then, Christ is an independent essence and speech is an attribute dependent on the speaker but he is not the same speaking god. The Speaking God is the one they call the Father while Christ is not the Father, according to them, but the Son. Thus, it is wrong to say that there are three hypostases while the Attributes of God can never be attributed to three.

Another error is to say that the attribute is a creator while the attribute is incapable of creating.

Also, to say that Christ himself is the Word of God while Christ was created by the Word, for it was said to him, "Be" and he was.

It is not given to any human being that Allah should speak to him unless by Inspiration, or from behind a veil

That which they mention is a proof against them, for if God does not speak to any of His prophets unless by Inspiration or from behind a veil, then God should not speak to Christ, 'Îsâ (Jesus, peace be upon him) bin Maryam (Mary, peace be upon her), except by Inspiration, or from behind a veil, or that He sends a messenger to him.

Allah, the Almighty says,

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً
فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِيٌّ حَكِيمٌ ﴾

which means, "It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave." (Ash-Shûrâ', 42: 51)

When Allah revealed this verse, He meant all human beings, including Christ and others. If Allah did not talk to him except by Inspiration or from behind a veil, then He certainly did not unite with him or be immanent in him. If He united with him or was immanent in him, then He would be talking to him without a veil, while they have already admitted that God does not speak to any human being unless (it be) by Inspiration or from behind a veil.

The Christian human entity is a human being. If he could not see God, then how can he unite with Him, be adjacent to Him, or become with Him just like milk with water, fire with iron, or soul with body?

It is known that seeing Him is by reason easier than uniting with Him or being immanent in Him. If seeing Him in this worldly life was forbidden by Allah as He told us through His messengers Mûsâ (Moses, peace be upon him), 'Îsâ (Jesus, peace be upon him), and Muhammad (peace be upon them), then how can He have contact with human beings and unite with them?

Abstract and Concrete Matters

They say, "The abstract matters do not appear except in concrete forms like the Holy Spirit and other things, then, does the Word of God which has created the concrete appear without a cover? The answer is no.

It is said to them: Saying that the abstract appears in the concrete is a general statement. If you mean that a human's soul appears in his body or that a jinni talks

through an epileptic and so on, this does not concern us here.

If you mean that God becomes immanent in humans, this is a debatable issue, for where is the proof to support it? In fact, the only evidence presented here, is that which would prove the opposite.

This is a matter that is neither supported by reason nor by evidence. None of the prophets ever said that God is immanent in a human being. No truthful person has ever claimed the Immanentism of the Lord. Only the deceitful claim godhood like the Antichrist who will appear at the end of time. Allah, Exalted be He, will send 'Îsâ (Jesus, peace be upon him) bin Maryam (Mary) down to the earth, to kill the Antichrist who falsely claimed godhood and he will showthat the Lord of the universe is never immanent in any human being.

They ask, "Does the Word of God, which has created the concrete, appear without a cover?" The answer is no.

It is said to them: This is invalid. If the appearance of some divine matters is possible, then its appearance in the abstract is more reasonable than in the concrete. Angels descend to the prophets with inspiration, receive the Words of God from Him, and descend with it to the prophets. In this way, the Words of God reach the angels before they reach the human beings. Angels are the intermediary as Allah called them in the verse,

﴿ ...أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ... ﴾

which means, "...or (that) He sends a Messenger to reveal what He wills by His Leave." (Ash-Shûrâ', 42: 51)

One: Allah, the Exalted, bestowed upon His human servants the means to support them in receiving

inspiration from the angels. Sometimes the angels come down to them in shapes other than the human form and at other times they come in the human shape. Thus, the appearance of divine matters in the abstract and its reaching them, is more reasonable than in the concrete. If it were possible that the Lord should unite with one of the living human beings and become immanent in him, then it would be more suitable for Him to become immanent in one of the angels and unite with him more than with one of the human beings.

Two: According to them, the human entity of Christ,which was unified with Him, is body and soul together. Thus, Christ had a body and a soul just like all human beings. According to them, the divine entity united with him. In this way, according to them, the name refers to a human body and soul as well as to a divine entity. Then, the divine entity, according to their belief, has united in an abstract, which is the soul and in a concrete form, which is the body. It did not appear only in the concrete form except for the abstract, which was with the concrete form and that is the soul. .

Three: They compare the unification of the divine entity with the human entity, to the unification between the body and the soul. They also compared His appearance in him (Christ) to the appearance of the soul in the body. It is known that the pain, which the body experiences also affects the soul and that which affects the soul likewise affects the body. This means that when the human entity was crucified, suffered, and felt severe pain, the divine entity must have experienced severe pain too.

One Christian said to me concerning this issue, "The soul is not affected which means it does not feel pain." I said to him, "What about the souls of the disbelievers? Will they be in bliss or in pain after death?" He said, "Their souls

will be in pain." I said, "This means that the separated soul experiences both bliss and pain. Then, if you compare the divine entity in the human entity, to the soul in the body, this necessitates its feeling pain with the human entity." Thus, he acknowledged the truth of what I said.

It is also said to them: If it was possible for Him to unite with a human being, then it would be more suitable for Him to unite with an angel. Then, His unification with Jibrîl (Gabriel, peace be upon him) would have been more reasonable than His unification with a human being.

Their Claim regarding God's Appearance in Jesus

They said, "That is why He appeared in 'Îsâ (Jesus, peace be upon him) bin Maryam (Mary), for man is the most exalted among the creations of God. That is why he spoke with people and they saw of him what they saw."

It is said: If you claim He appeared in 'Îsâ as He appeared in Ibrâhîm (Abraham, peace be upon him), Mûsâ (Moses, peace be upon him), and Muhammad (peace be upon him) and as He appears in His Houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified, His Light and Knowledge appears, His Names are mentioned, etc. then this happened to Christ and others.

The terms Immanentism and Unification are used to express a definite meaning. It is said that so and so are united when they agree on what they like and dislike and on what they support and oppose. When their purpose is united, it is said they are united and share unity between them. This does not mean that the entity of the one has united with the entity of the other like the unity of fire and iron, water and milk, or the soul and the body. The same applies to Immanentism.

It might be said, "There is nothing in the heart of so and so but Allah and he has nothing but Allah." This means that he mentions Allah, tries to know Him, loves Him, fears Him, obeys Him, and so on.

It is said, "So and so has nothing but so and so," when he speaks constantly of that person and of his merits more than others.

There are many examples but the speaker and the listener know that the entity of the one does not become immanent in the entity of the other, not to mention unifying with it. This is also said about the mirror when it faces the sun, it is said, "It has nothing in it but the sun," which means that nothing appears in it except the sun.

But if by your statement you mean, "Appeared in 'Îsâ," becoming immanent in him and uniting with Christ or with another, then this is a mere assertion with no evidence whatsoever to support it. Man being the most exalted among the creations of God is not enough reason for God to be immanent in him. This is not exclusive to Christ but evidence proves that Ibrâhîm (Abraham, peace be upon him) and Muhammad (peace be upon him) are better than 'Îsâ (Jesus, peace be upon him), for Allah took them both as His closest ones. There can be no greater rank than this. So, if He chose to be immanent in the most exalted among His humans only for being the most exalted, He would have become immanent in the most exalted among that kind, which is Muhammad (peace be upon him).

They have no proof that the body taken from Maryam (Mary), according to their original story, is better than Al-Khalîl (Ibrâhîm, the closest one) and Mûsâ (Moses, peace be upon him).

If they said, "He did not commit a sin," we say that Yahyâ (John , peace be upon him) also did not commit a sin. He who commits a sin and repents might be a better person than before and might be better than him who did not commit any. Al-Khalîl and Mûsâ (peace be upon them) are better than Yahyâ (peace be upon him).

They say, "That is why he spoke to people."

The one who spoke to people was 'Îsâ (Jesus, peace be upon him) bin Maryam (Mary). People only heard his voice and they did not hear any voice other than his. If a jinni becomes immanent in a person and talks through his tongue, it appears to the listeners that this voice is not human.

Christ gave the same message as the other messengers. If the words spoken by the human entity were from a jinni or an angel, it would have been clear and people would have known that they were not the words of a human being. How about if the speaker was the Lord of the universe? If this were true, it would have been clearer than the words of an angel or a jinni through a human being. Much clearer indeed!

The miracles which they saw from Christ (peace be upon him) were similar to those of other prophets. Others brought the dead to life and told about the unseen more than he did. The miracles of Mûsâ (Moses, peace be upon him) are greater than those of 'Îsâ (peace be upon him). The appearance of miracles at the hands of Christ supports his prophethood and his message as they also supported the prophethood of other prophets. The fact that they were prophets and messengers does not mean they were part of a godhood.

When the Antichrist claims godhood, the miracles which will appear at his hands will not prove his godhood, for the claim of godhood is impossible.

The Difference between Similarity and being Identical

They said, "When we say that God is one god in three hypostases, this is because He said it Himself. He clarified it in the Torah and in the books of the prophets, like what is mentioned in the first book of the Torah which says that when God willed to create Adam, He said, 'Let us make man in our image, after our likeness.' (Gen: 1:26) Who can be more similar to Him and identical to Him than His Word and His Spirit?

When Adam disobeyed his Lord, God, the Exalted, said, 'This is Adam. The man has become as one of Us.' (Gen: 3:22) It is clear that God nade this statement to His Son and His Holy Spirit."

The answer: Taking this as evidence to support their claim regarding Christ is invalid and is considered to be a form of deviation. The exact wording mentioned in the Torah are, "Make Adam in Our Shape and Likeness ". Others interpret it as, "Let us make man in our image, after our likeness." (Gen: 1:26)

The meaning is the same. It is as the Prophet (peace be upon him) said, "Verily, Allah created Âdam (Adam, peace be upon him) in His Own Shape." In another narration it says, "In the Shape of Ar-Rahmân (The Most Merciful)." Their saying, "Who can be more similar to Him and identical to Him than His Word and His Spirit?" is invalid because of the following reasons:

First: There is nothing like unto Allah and the exact word mentioned is not 'Our Likeness.'

Second: Christ is not exclusively distinguished in this matter, whether it is true or false. It does not specify

Christ when interpreting the statement, "Let us make man in our image, after our likeness." (Gen: 1:26)

Third: If by the Word they mean, that which is similar to Him and identical to Him, then His attribute of Knowledge is dependent on Him and Life is dependent on Him, and we know that the attribute is never like the attributed. This is because the attributed is the independent entity and the attribute is dependent on it. If they mean something other than His attributes like Christ's body and soul, this is a part of creation. A creature is never identical to the Creator. The same applies to the Holy Spirit whether the intended is an angel, guidance, or support, for none can ever be identical to Allah, Glorified and Exalted be He.

Fourth: He said, "Let us make man in our image, after our likeness," (Gen: 1:26) or He said, "Create Adam or create a human being in our image, after our likeness," and according to what they said, "Let us make man in our image, after our likeness." (Gen: 1:26) Any way, this is the creation of God, while His Word and His Spirit are not among His creatures. Thus, it is impossible that the intended meaning is His Word and His Spirit.

If they said, "He means the (Christian) human entity; there is no difference between this human entity and all other human entities, while the text refers to Adam, the father of all human beings. The human entity is neither the Word of God nor His Spirit.

Fifth: If we suppose that what is meant here is that the Words of God are like His Entity in some ways as they are original, nothing here refers to the three hypostases.

The same applies to the famous statement, "Let us make man in our image, after our likeness." (Gen: 1:26) It does not refer to a Trinity. For something to be similar to another, it has to be like it in some respects. This does

not necessitate it being identical, which requires that they share what is obligatory, permissible, and impossible among their attributes. If it is said, "This is living, knowing, and powerful," and "This is living, knowing, and powerful," in which they are similar in life, knowledge, and power, this does not mean that this is identical to that in what is obligatory, permissible, and impossible.

Sixth: His Statement, "Let us make man in our image," (Gen: 1:26) does not refer to His attribute like His Words or His dependent Life, for this is not a part of creation. This does not involve the Divine Entity who, they claim, has assumed the shape of the human entity, for the Divine Entity is not a part of creation.

The human entity is like all other human entities and is not distinguished by anything such as being similar to God to the exclusion of the rest of mankind. The statement, "Who is the creature similar to Him other than His Word and His Spirit?" is invalid in all accounts.

God said, "This is Adam. He has become like one of Us," and they said, "It is clear that God made this statement to His Son and His Holy Spirit." If they mean by 'One of Us' His Son, this is totally invalid. If what was meant by this Son was the Word of God, which is His attribute, there is nothing created for this attribute to be one of them. It is not called Adam and God did not call it a son.

If they mean the human entity of Christ, it is impossible to be like the original and the eternal. Besides, God said this statement concerning Adam and Acam is not Christ. It is not right to say 'Adam' while you mean 'Christ'as it is not right to say 'Adam disobeyed' while you mean 'Christ.' He also said, "Adam...like one of Us," which refers to something that happened in the past not to something that will happen after thousands of years. If they mean

that God made this statement to His Son, who is His Word and His Spirit, then we must ask, which is their intended meaning, as they say that He said this by way of mocking Adam who asked to be like God and as a result became naked and disgraced. In this way, their evidence is the word 'Us' because He said it in the plural form. The same applies when they refer to the statement, "Let us make man in our image, after our likeness," (Gen: 1:26) where they used the plural form to support their claim. The same happened with the Christians of Najrân (a place near Yemen) when they argued with the Prophet (peace be upon him). They used the Words of Allah, the Exalted, 'We' as proof that they are three. This was not entirely clear, and they sought polytheism and trials, and also sought its hidden meanings. They neglected the clear, manifest evidence that bears but one meaning. Allah, in all of His Divine Books, clarified that He is One God, that He has no partners, and that nothing is like unto Him.

Allah refers to Himself as 'We.' In all languages, this word refers to him who has partners and people similar to him. It also refers to the One Obeyed Great (Lord) who has supporters to obey Him. They are not partners or equals to Him. Allah, the Exalted, created everything so, it is impossible that He would have a partner or an equal. The angels and all of creation are His soldiers.

It is also known that Adam (peace be upon him) did not ask to be like Allah or like His attributes such as His Knowledge and attributes.

The Meaning of 'the Lord'

They said, "Dâwûd (David, peace be upon him) said in the Psalms (psalm 109), 'The Lord said unto my Lord, Sit

thou at my right hand, until I make thine enemies thy footstool.'" (Psalms: 110:1)

The answer is based on these reasons:

One: It is not acceptable that the phrase 'my lord' should refer to any of the attributes of God, for neither Dâwûd nor any of the prophets ascribe an attribute of God whether the Lord or the Son, to describe another. No one has ever said to the Knowledge of God, His Words, or His Power, "O my lord." Since they do not call the attributes of God 'lord,' so if Christ was God's attribute. it would not be acceptable that he would be the god referred to by the word 'lord.' So, how can this be the meaning when his human entity is the farthest from the Divine Entity?

This means, they neither refer to the Divine Entity nor to the human entity.

Two: He said, "The Lord said unto my Lord" thus annexing to the second word not the first, denoting that he is his lord who created Him. The general form of exaggeration according to Christians is to say, "A True God from a True God," thus making him a creator by being more entitled than the Father, who is the lord of Dâwûd (David, peace be upon him). Three: There is no mention here whether they interpret the three hypostases as referring to the Son. As for the three hypostases, they were neither mentioned in any of the Books of God, which are in their hands nor in the Qur'ân either explicitly or implicitly. They invented the term 'Hypostasis' and referred it to what they had made the meaning of the Books of God.

The Meaning of the Son

They said, "He said in the second psalm, 'I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.'" (Psalms: 2:7)

The answer is based on these reasons:

One: This does not call the attributes of God, His Knowledge and Life, a son. It also does not mention anything about the three hypostases. Thus, it does not prove anything about your claim.

Two: This is proof against you, for He called Dâwûd (David, peace be upon him) His Son. This means that the name 'Son' is not specified to Christ, for He referred to another one among His servants as Son. We deduce from this that the word 'Son' does not refer to one of His attributes but to those whom He brought up among His servants.

Then, naming him a son is not because the Lord or one of His attributes united with him but for the same reason He named Dâwûd His Son and Isrâ'îl (Ya'qûb, Jacob, peace be upon him) His Son, He said, "You are my Eldest Son."

The two statements are mentioned in their own books. Thus, it proves nothing, for the statements of the erring are not to be taken as proof.

Three: His saying, "This day have I begotten thee." (Psalms: 2:7), denotes the occurrence of this act. According to them, the Word, which they called the Son is begotten from the eternal, original Father. They also said in their Canon, "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence]

with the Father; by whom all things were made; who, for us men and for our salvation."

According to them, this son was begotten by the Father. He begat him on the day He spoke to him after He created Dâwûd (David, peace be upon him). There is no evidence in this new occurrence to support the existence of the other. Four: If, in their language, the Father is the Lord that brings up His servant much better than a father brings up his son, the meaning of the term 'beget' befits this fatherhood. The meaning becomes, "Today, you have been pardoned, selected, and chosen."

Christians may consider the one addressed here to be Christ. They say, "The intended here is Christ." This is invalid and the wording does not prove it. If we assume that it is true, this proves that Christ is the created human entity and is the one named 'Son' as in His saying, "This day have I begotten thee." (Psalms: 2:7)

The Divine Entity, according to them, was begotten before all time. Thus, if they mean the day of his begetting, the meaning becomes, "I created you," and if they mean the day He chose him, the meaning becomes, "Today, I chose you and loved you."

The Invalidity of Their Proves on Polytheism

They said, "In the second book of the Torah, when God spoke to Mûsâ (Moses, peace be upon him) from the bush saying, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,' (Ex: 3:6) and He did not say, 'I am the god of Is<u>h</u>âq.' He repeated the word 'god' three times saying, 'I am the god and the god and the god' to establish the issue of the three hypostases regarding His Divine entity."

The answer: Taking this statement as proof to support the three hypostases is greatly misleading for the following reasons:

First: If the first 'God' refers to the hypostasis of Existence and the second 'God' to the hypostasis of the Word and the third 'God' to the hypostasis of Life, the first hypostasis will be the god of Ibrâhîm and the second will be the god of Is<u>h</u>âq and the third will be the god of Ya'qûb. In this way, each hypostasis is the god of one of the three prophets and the other two hypostases are not his gods.

This is disbelief according to all religions. This also necessitates that the three gods are three while they say 'One God.' If they say that all the hypostases are one god, they are making all of them the god of all the prophets. If they take this text as proof to support their claim, the god of each prophet is not the god of the other prophet, since there are three gods.

Second: It is said: Allah is the Lord of the universe, the Lord of the heavens and the earth, and the Lord of the Throne. He is the Lord of all things. Indeed, He is the Lord of all things. It is said, "The Lord of Mûsâ (Moses, peace be upon him)" and "The Lord of Muhammad (peace be upon him)". We say here, "The Lord of Ibrâhîm and Is<u>h</u>âq".

Does he prove that they are two gods; one of them is his god and the other is the god of the three?

Third: Semantically, a conjunction can be used for things that are either different in nature or in characteristics. Allah says,

﴿...إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ...﴾

which means, "Your God (Allah), the God of your fathers." (Al-Baqarah, 2: 133)

He is the same God. Ibrâhîm (Abraham, peace be upon him) said in this revealed verse,

﴿ قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾ ﴾

which means, "Do you observe that which you have been worshipping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the 'Âlamîn (mankind, jinn and all that exists); Who has created me, and it is He Who guides me; and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die, and then will bring me to life (again); and Who, I hope will forgive me my faults on the Day of Recompense (the Day of Resurrection)." (Ash-Shu'arâ', 26: 75-82)

The One who created him is the same One who feeds him and gives him drink. He is the One who will cause him to die and then will bring him to life again. Thus, when He said in the Torah, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,' (Ex: 3:6) it was in this way, and it does not mean that they are three gods.

Christian's Claim regarding the Three Hypostases

They said, "According to this clear statement made by God in the Torah and in the books of the prophets, we believe in the three hypostases: One Essence, One God. One Lord, and One Creator.

He is the One we call: The Father, the Son, and Holy Spirit."

The answer is based on the following reasons:

First: The Torah and the Divine Books are full of proof that support the Oneness of Allah and refute polytheism. They also refute the godship of anything other than Allah. There are so much clear proof that they invalidate all the claims of the Christians. There is no mention of the hypostases whether explicitly or implicitly. They make the hypostasis a name for the Entity along with the attribute, while the Entity is One and there is multiplicity in the attributes not in the Entity.

It is impossible for an attribute to be united without the other attributes or the Entity. That means it is impossible for a hypostasis to unite or be immanent in some creature without the other hypostasis being present. There is no evidence to prove the existence of the three hypostases or the three attributes without the rest, in any of the Divine Books or in the words of the disciples. Nothing proves "A True God from a True God." There is nothing to support calling the attributes of God, like His Words and His Life, a son, a god, or a lord. Nothing proves the unification of the Lord of the heaven and the earth with a human being. Nothing supports the immanentism of the Entity and an attribute with the rest of the attributes without the Entity. There is no evidence to prove the immanentism of the

same attribute, His Knowledge, His Words, or His Life which are in His body in another.

There is nothing in the books of the prophets that they have with them to support that which they have proven concerning the Trinity, Immanentism, and Unification. It only contains many statements which clearly contradict what is mentioned in the Qur'ân and contradicts reason as well. The Christians oppose both reason and the revealed books of God.

Second: They say, "We only assert the existence of One God." Then they say words in their Canon, and cite their proof, to clearly support three gods, and in this way they contradict themselves. This proves that all their words must be questioned. Wise people say, "Christians do not have a reasonable statement and their words are not taken from the prophets. There is neither hearing nor reasoning regarding them. As Allah, the Exalted, says about the denizens of Hellfire,

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ ﴾

which means, "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk, 67: 10)

Third: They admitted that the statement, "He is the One we call: Father, Son, and Holy Spirit" was never said by them in the first place. They never used their reason concerning this Trinity, which is mentioned in their Canon and in this statement. Rather, this statement is taken from some versions of the Gospel where Christ ordered people to be baptized. If Christ said it, it is obligatory to think of what was meant by it and to consider all the words and meanings. His statement should be interpreted according to the language he used to befit the rest of what he said.

These people interpreted the words of Christ and the prophets beyond their meaning. They made such words prove the exact opposite of their meaning. Thus, they called the Words of God, His Knowledge, His Wisdom, or His Speech, a son. This is an invented name which none of the prophets ever called the attributes of God. When they invented this name, they said, "What is meant by the Son is Christ, the Word." This is considered falsehood and interpreting the words of Christ beyond their meaning. The word 'Son' in their books means the one brought up by God. Thus, this word is not used in their prophet's words except for Christ or with the human entity apart from the Divine Entity. According to them, neither Isrâ'îl (Ya'qûb, peace be upon him) nor Dâwûd (David, peace be upon him) were called the Son of God. The same applies to the disciples. It is mentioned in the Gospel of John regarding Christ and his people, that his people rejected him (those who crucified him). As for those who accepted him, they were granted the privilege of being the sons of God not because they resembled Him in their bodily form but because they are His sons.

This is clear evidence that all are the sons of God. They acknowledge that none among them has a human entity uniting with a Divine Entity. From this it is known that what was meant by 'The Son of God' mentioned in the books was the human entity alone and does not mean an attribute of God.

Thus, when they say that Christ meant the Divine Entity when he mentioned the word 'Son,' is a manifest lie. Christ is called a Son on these bases. None among the prophets ever named the Life of God, which is His attribute, a Holy Spirit. The term 'Holy Spirit' refers, in the Books of God, to the angel (Gabiel). At times, it means guidance, revelation, and support.

The Invalidity of their Claim that they are Monotheists

They, i.e., the Christians say, "We believe that saying so (i.e., the trinity) does not mean we worship three gods, but ratherwe worship one god. Similarly, we cannot say that the human being, his faculty of speech and his soul are three humans, but rather one human. Moreover, the blaze of the fire, the light of the fire, and the heat of the fireare not three fires. In addition, the disk of the sun, the sunlight and the sunrays are not three suns. If that is our opinion concerning God, may His Names be Holy and His Signs be glorified, we are not to be blamed or to be regarded as sinful, for we have not abandoned what we were given, or rejected what we were granted to follow any other belief."

The answer has several aspects:

One, you have declared your polytheistic belief of having more than one god within your Creed of Faith, and your argumentation. This is not something which people attribute to you, but it is something that you yourselves admit. It is apparent in your aforementioned saying, "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father.And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified." (Nicene Creed)

This means that you believe in three gods, which is found specifically in your claim that the son is a very god from a very god, in addition to declaring three gods and that this is a very god from a very god. But you say that these

three entities are only one god. This is in fact a declaration of belief in more than one god while saying that it is only one. If you had not said what necessitates another essence, your words may have been interpreted as conjunctive adjectives, but in using such words, you sound blasphemous. You have rendered Christ the same one god, who is also the father that created both the seen and the unseen. These are the most blasphemous words you have uttered, and this is the real meaning indicated by your words. Some of you say that Christ is God, and some say that he is the Son of God. The two sayings are being said by the different Christian sects; such as, the Nestorian church, the Jacobite Church, the Melkite and others, a matter which clarifies your contradiction. If Christ is Allah, he would not be his son whether the son is indicated by an attribute or anything else. For the father is the Being, which cannot be the attribute, even if the son means the Being together with the attribute of speech by which you interpret the hypostasis.This Being is characterized by Life and Speech, whether they mean knowledge or knowledge with manifestation, which are coupled with Life. and which are both dependent upon the father. The attribute is inseparable from the substantive, and it cannot be called its son. None of the prophets (peace be upon them) even hinted at that meaning.

Two, their saying, "This (i.e., believing in the Father, the Son and the Holy Spirit) does not mean that we worship three gods, but rather one god. Similarly, we cannot say that the human being, his faculty of speech and his soul are three humans. Moreover, the fire, its heat and its light are not three fires. And the sun, its light and its ray are not three suns."

It should be said that this is not a suitable example in more than one respect:

One, the heat and light of the fire, which are dependent upon it, are not a fire from fire, an essence from an essence, or an equal to the fire. Similarly, the human being's faculty of speech is neither a human from a human nor is it equal to the human being in essence. The same should be said about the sun, its light and its rays. But you say that the Son is a very god from a very god, and you say in the Canon, "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father."

You also say about the Holy Spirit, "It is a worshipped and glorified Lord." Thus, you have proved that they are three gods, yet you call yourselves monotheists!

Two, by the light of the sun and the fire they mean the same light that is dependent upon them. It also means the rays that are dependent upon the earth and the walls. This is different from the sun and is independent from it. The word 'light' means both: the ray and the light. They are both attributes and nonessential dependents. The word 'light' may also mean the fire itself, the sun itself, or the moon itself. Thus, the light will be an independent essence. If so, they will be guilty of rendering the father as an independent essence along with the son and the Holy Spirit.

It is well known that the light and heat of fire and the sun are neither independent in themselves nor an independent essence. If they had proved that Allah's Life and Knowledge or Speech were two dependent attributes and had not rendered each as an essential independent lord, their saying would have been true and their example would have been applicable. But they did not stop at rendering them as two attributes of Allah only, as they

rendered each of them as a lord, an essence and a creator. Rather, they declared that Christ, about whom they alleged that a union occurred between him and one of these attributes, was one creating god. If Christ were the Word of Allah itself or His Knowledge itself, he would not be a creating god because the Words of Allah and His Knowledge are not creating gods. How can this be conceivable while Christ was created with a word from Allah and he is not the same word itself?

Three, the example they set forward about the sun, its rays and its light mean that the light is what is dependent upon it and the ray is what is separated from it, and this is not applicable to the example of the fire, its heat and blaze, as each item in the latter example depends upon the fire. Thus, there is only one dependent attribute of the sun, not two.If they mean that both the light and the ray are dependent upon the sun, or that both of them are separated from it, then both would be one attribute only, not two unlike life and knowledge. Thus, their example of the sun is not applicable.

This example is more correct if it is proved that heat is set off inside the celestial body of the sun. This is not proved by evidence and is denied by many. It is alleged that the sun, the moon and the planets are not characterized by heat or cold. This is the opinion of Aristotle and his followers.

The example of the human soul and speech, means the soul is his life, and this is the wrong concept of the soul. And if they mean that it is the soul, which leaves the human body at death, and which is called the speaking soul, it is an independent essence, not one of its nonessential parts. Thus, Allah's Soul must be an independent essence together with another essence just like the human body and soul, and so the Lord, the

Exalted and Glorious, becomes a composition of a body and a soul just like a human being. But this is not the opinion of the people of Divine religions: the Muslims, the Jews and the Christians.

Four, the example may be concerned with the attributes of the sun, the fire and the human being, and it may concern the soul that is dependent on these essences, or it may be concerned with what is different from this. This is similar to the light, which is reflected upon the earth, the walls, and other objects if they face the sun, the fire, the human being or the soul, which are dependent on these essences. If this is the meaning intended, we say that this is a reflected ray and a reversed light not an independent attribute of the sun or fire. If the meaning intended is that which was immanent in Christ, we say that this is called a light, an inspiration and the Light of Allah, just as the Exalted says,

﴿ وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَا ... ﴿٥٢﴾ ﴾

which means, "And thus We have sent to you (O Muhammad) *Rûhan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will." (Ash-Shûrâ, 42: 52)

This means that Allah made the inspiration He sent a light wherewith He guides whomsoever He wills.

The Exalted also says,

﴿ ...وَيَجۡعَل لَّكُمۡ نُورٗا تَمۡشُونَ بِهِۦ ... ﴿٢٨﴾ ﴾

which means, "... and He will give you a light by which you shall walk (straight)." (Al-Hadîd 57: 28)

If they mean that this was what became immanent in Christ, we say that this is not limited only to Christ, for this was immanent in all the prophets and the believers, although they are different according to their ranks. But that which is immanent in them is not the same Attribute of Allah, which is dependent upon Him, even if this immanence is made and caused through this attribute. It is not the Divine Attribute itself, although some people say, "It is the attribute of Allah that became immanent in the servant." But this saying is false, for the same attribute of a substantive, which is dependent upon it, and cannot depend upon another. If one acquires another's knowledge and conveys another's words, it will be said, "This is the knowledge and words of so and so," because the second person conveyed them from the first.

The intended meaning is that the knowledge and words of the first person is not the same as that of the second person, even if in the end they both knew the same things. The conveyance is the words of the conveyer.

We are not referring to the characteristics of the conveyer, such as his movements and voice while speaking. If it is said that the words belong to whom they have been conveyed, the reference is the truth about the words, not the specific qualities of the conveyer, such as his actions and attributes. That is why people likened those who believe in the immanence of Allah's attribute in His servant, to the Christians who believe in immanence. Both are similar in some respects.

The Christians do not believe in the immanence of an abstract attribute, they believe in the immanence of the hypostasis, which is an entity characterized by an

attribute. They say that Christ is a creator and a provisioner. According to them, he is the creator of Adam and Maryam (Mary, may Allah be pleased with her) and also a son of Adam and Maryam; he created them by his divine entity and is a son to them through his human entity.

They also say that he is God's son and that he is also God by means of his divine entity. They say that he is God in both the divine and human entity because of the unification. Allah declares their disbelief when He, the Almighty says,

﴿ ...إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ...﴾

which means, "... that Allah is the Messiah, son of Maryam (Mary)." (Al-Mâ'idah, 5: 17)

This is in addition to other similar verses.

They set forth the example of the attributes of the sun, fire and the soul and give them attributes dependent upon them such as: light, life and the faculty of speech, and liken them to the Father, the Son and the Holy Spirit as attributes of God. In answer to this claim, we say,

None of the prophets ever referred to Allah by the attributes of the Father, the Son or the Holy Spirit. If you find in the words of Christ (peace be upon him) or any other prophet any mention of belief in the Father, the Son and the Holy Spirit, it does not mean the attribute of Allah, which is the Word and Knowledge or His Life, for that is not the intended meaning. What is distinct from Allah cannot be His attribute, except for His being the Creator. Moreover, if a human was really united to it, he could never be a creator. Those who adopt the afore mentioned claim, have strayed far from the right path

because they claimed and believed that the intended meaning of Christ and others, concerning the son and the Holy Spirit is that they are two attributes of the Lord. Then, they strayed even further by rendering the attribute itself as a creator and a lord. After that, they strayed the third time by rendering the attribute as an object as being united with a human being, 'Îsâ (Jesus, peace be upon him), after which he was called Christ who became the Creator, the Lord of the worlds. Such people have believed in three Divine Attributes apart from other Attributes and have rendered them as essences and lords. To top it all off, they say that they are only one god, so they have erred in their belief in immanence and unification.

Secondly, it should be said to them that if they rendered those (i.e., knowledge and word) as the Attributes of Allah, just like light, speech and heat are dependent attributes on their objects, it would be impossible that they would be immanent in anything other than those objects. Besides immanence, attributes do not act like fire or the sun or the soul. But they rendered the word and the life immanent in an entity distinct from Allah, and rendered he in whom they were immanent a creating god. No one would ever render the object on which the light of the fire is reflected as being the fire, the object on which the sunlight is reflected being the sun, or the knowledge and speech uttered by a person as the same person. Thus, rendering Christ as the Creator contradicts the example they set forth to justify their belief.

Since your claims are false, contradictory and impossible, any example made by referring to the existing objects, will be inapplicable.

Sometimes Christians liken immanence and unification to water being poured into a container, and sometimes with

iron being put into the fire, and at other times with the soul being put into the body and yet at other times that they are two mixed essences just like water and milk. All such examples, set forth by Christians about Allah, are false. For water in any container needs the container, and if it is broken , the water will be wasted. The container surrounds the water but it does not take on any properties of the water. The Lord, Exalted be He, is in no needof His creatures. He is not surrounded by any of the existing objects, for He is the Most High; nothing is above Him.

It is recorded in Al-Bukhâry and Muslim that the Prophet (peace be upon him) said (about his Lord), "You are the First, there is naught before You, and You are the Last, there is naught after You, and You are the Most High, there is nothing above You, and You are the Most Near, there is nothing nearer than You."[19] He is free of all needs from anything and all things other than Him is in dire need of Him. Thus, that with which He attributed Himself is different from the attributes of His creation. Similarly, His Being is different from that of creation. He has established Himself on the Throne, as He told us, although He stands in no need of it.

As for their saying, "... for we have not abandoned what we have been given or rejected what we have been granted," it is similar to the saying of the Jews to Christ, "We will not abandon what we have been given or reject what we have been granted."

The answer to both groups has two aspects:

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[19] Recorded by Muslim, *Kitâb Adh-Dhikr wad-Du'â'*, no. 2713, p. 61, Abu Dâwûd, *Kitâb Al-Adab*, no. 5051, At-Tirmidhy, *Kitâb Ad-Da'awât*, no. 3400 and Ahmad in his Musnad, vol. 2, p. 381, no. 404. It was not recorded by Al-Bukhâry in his Sahih, but he recorded it in his *Al-Adab Al-Mufrad*, no. 1212. All of them recorded it on the authority of Abu Hurairah.

One, you have altered and distorted the book revealed for you and the law established for you. There is no doubt concerning the meaning of the words and rulings. The lives of the Jews, after they altered the Torah, were not based on the law established by Mûsâ (Moses, peace be upon him), and the lives of the Christians after they altered the Gospel, were not based on the law established by Christ (peace be upon him).

Two, you have belied the other Book and the other Messenger. And whoever belies what is revealed from his Lord and the Messenger sent to him, is a disbeliever who deserves the torment of this life as well as that of the hereafter, even if he thought he was following the religion of Allah and an unaltered book. What then is the case if the words and meanings of the book he is following were altered?

The Contradiction of the Christian's Claim regarding the Unification of the Human Entity with the Divine Entity

They said, "There is the incarnation of the creating Word of God with which He created everything, and its personification in a created human being. He is the One born to the chosen virgin Maryam (Mary) who was preferred over the women of the world. The Word was unified with him in a way free from mixing, changing, and transforming. He spoke to people just like God spoke to Mûsâ from the bush. He performed miracles by means of His Divine entity and showed the deficiency of His Human entity, while the two actions are done by the one Christ."

The answer: This statement is full of lies, disbelief, and contradiction. This answer is based on the following reasons:

One: The statement, "The creating Word of God with which He created everything," is contradictory. The Creator is the God who created. He created things with His Word, i. e.'Be.' The Creator did not create things with His Words but He created things and created Words by which things were created. Words are not the creator of things but the means.

The difference between the Creator and the created on the one hand and that by which the Creator created things on the other hand, is conceivable. They (Christians) said the Creator is that by which things were created. They said the Word is the Creator and they said that all creatures were created by it.

To clarify this matter, we say that if the Word is an attribute, then an attribute is not a creator. If it is both the attribute and the attributed, then this is the Creator and not that by which things are created.

Two: They say, "Its personification in a created human being" and they further say, "The incarnation of the creating Word of God." When they use the words 'personification' and 'incarnation,' this requires that the Word has acquired a body and flesh with the created human being. This necessitates the Word's alteration so as to have a body and flesh. This leads to its transformation and change while they have said, "A unity free from changing and transforming."

Three: The statement, "The Word was unified with him in a way free from mixing, changing, and transforming" is also contradictory. Unification means that two things become one. They say that before the unification, the Divine Entity was an essence and the human entity was another essence.

One can say: This was something and that was another thing or this is an independent entity and that is an independent entity. However, after the unification, they either become two as they were or the two become one. If they became two as they were, then there is no unification but they are still multiple. If they become one thing, there are two cases. If the product of unifying is one of the two, this means that the other has become nonexistent and this leads to the nonexistence of one of them instead of its unification. If this one thing is not one of them, this means that they must have changed and transformed, or else after the unification, if the two remained with their attributes, then no unification would have taken place.

The statement, "The Word was unified with him in a way free from mixing, changing, and transforming," it is a contradictory statement. This only applies to multiplicity and difference and not to unification. To elaborate, we take an example. If water and milk or water and wine united together, the result of this unification would be a third substance which would be neither pure water nor pure milk. It is a third kind and th e water and milk would have been transformed, changed, and mixed. Any unification without this process is impossible.

That is why there is much debate concerning this matter among Christians. Discussion concerning this matter has led to many invalid and rejected statements. Thus, according to syllogism, they all share the same false premise, which necessitates drawing one among many invalid conclusions. So, any conclusion deduced from these premises is invalid. One Christian might base his argument on one premise and the other might refute it. Then, the other might base his argument on another premise and the other Christian might refute it.

This is the case with all the invalid sayings, which have been used seekig to prove their erroneous belief. The invalidity of the premises indicates the invalidity of the conclusions. If the conclusion is verified, then the premise is verified and if the premise is refuted, then the conclusion is refuted.

Four: This is clearer after introducing this fourth point. Many Christians say, "After the unification, it is one essence, one nature, and one will." This statement is attributed to the Jacobite Church.

They say that the Divine Entity and the human entity mixed like water mixes with milk or like water mixes with wine. This is the reality of the meaning of unification. The invalidity of it is clear. If this is the premise of their claim and if its invalidity is clear, then the invalidity of the premise indicates the invalidity of the conclusion. The truth behind this statement is that the one who was eating, drinking, urinating, and excreting, the one who is beaten and spat on, and the one wore a crown of thorns on his head, is the Lord of the universe.

The mere idea of such a thing is blaspheme against Allah.

Allah says,

﴿ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَـٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ﴿٩٥﴾ ﴾

which means, "And they say: 'The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ('Iesa, Christ), and the pagan Arabs say that He has begotten daughters (angels, etc.)].' Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe a son (or offspring or children) to the Most Beneficent (Allah). But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)." (Maryam, 19: 88-95)

Five: The statement, "He spoke to people just like God spoke to Mûsâ from the bush," necessitates that those people to whom Christ spoke are in the same rank as Mûsâ bin 'Imrân (Moses, peace be upon him) to whom God has spoken directly, even if those people were disbelievers.

It is known that Allah privileged Mûsâ (peace be upon him) above all other prophets by speaking to him directly. If very few people were in the same rank as Mûsâ bin 'Imrân (peace be upon him), so how can these few people be in the same rank as Mûsâ (peace be upon him)?

Six: It is known that God speaking to His prophets and messengers is better than His speaking to other than them. Christ did not speak to all to the prophets and messengers. He only spoke to people among which are

those who believed in him and those who disbelieved in him.

He did not speak to any of the messengers of God, but Christians claim that the disciples are the messengers of God. This is not true. If it were true, then he only spoke to twelve messengers while God has sent many messengers before him.

Seven: The human entity of Christ is like all other human entities. Man cannot see God in this worldly life as was said by Mûsâ (Moses, peace be upon him), 'Îsâ (Jesus, peace be upon him), and Muhammad (peace be upon him). If he cannot see Him, he cannopt have contact with Him or be adjacent to Him not to mention unifying with Him

Eight: If the one speaking to people is the Divine Entity unified with the human entity and this is clear, then he is a submissive creature that prays and asks. But the Divine Entity unified with the human entity is not a creature that asks God and worships Him. If it is the Divine Entity alone, as they claim, this is most unbefitting. If it is the human entity alone, the Divine Entity would not have spoken to people as He spoke to Mûsâ (peace be upon him) from the bush.

There is no significant difference between the speech of the human entity and that of Christ who is clearly a part of the creation of Allah, as they also admit. They say that these are the words of the human entity. It is said to them: The one speaking to people is the human entity without the Divine Entity. You say that God speaks to people through the body of Christ as He spoke to Mûsâ (Moses, peace be upon him) from the bush.

Mûsâ (peace be upon him) heard the speech, which is from the Divine Entity from the bush. The speech of

Christ does not have anything to do with the Divine Entity but it is clearly the speech of the human entity.

Nine: When God spoke to Mûsâ (peace be upon him) from the bush, the speech was that of God and not that of the bush. If this example is similar, then the one talking to people from the human entity of Christ is the Divine Entity alone.

It is known that there is a lot of clear evidence in the Gospel and in other texts which prove that the human entity is the speaker. This clarifies the difference between the one and the other.

Ten: It is said: It is known that God is too Exalted, and too Great, for His messengers to attain this rank. If it was Him who spoke to creatures through Christ and if the disciples were His messengers, who heard His Speech without any intermediary, then the disciples would either be like Mûsâ (in rank) or greater than him.

It is also known that Christ himself did not have as many miracles as Mûsâ (Moses, peace be upon him) let alone the disciples. The greatest of Christ's miracles was bringing the dead back to life. Many other prophets like Iliâs (Elias, peace be upon him) and others shared this miracle with him.

According to the people of the Scripture, people other than Christ have brought the dead to life with the Help of God. Among the miracles of Mûsâ bin 'Imrân (peace be upon him) is the stick which turned into a serpent. It swallowed up the ropes and sticks of the sorcerers. More than once, he threw it and it turned into a serpent and when he retrieved it and it returned to being a stick.

It is known that such a miracle was not performed by any other prophet and it is greater than bringing the dead to

life. When a human being dies and then comes back to life, he has actually returned to his previous state. God brings the dead to life by raising them from their graves and He has raised more than one person in this worldly life.

As for the stick turning into an animal and then returning into a wooden stick once again swallowing up ropes and sticks, this is greater and more impressive than bringing the dead back to life. God said that he made Mûsâ (Moses, peace be upon him) along with other prophets of the children of Israel, bring dead people back to life more than those brought to life by Christ.

Allah says,

﴿ وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّـٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَـٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ ﴾

which means, "And (remember) when you said: 'O Mûsâ (Moses)! We shall never believe in you till we see Allah plainly.' But you were seized with a thunderbolt (lightning) while you were looking. Then We raised you up after your death, so that you might be grateful." (Al-Baqarah, 2: 55-56)

He, the Almighty also says,

﴿ فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِ ٱللَّهُ ٱلْمَوْتَىٰ ...﴿٧٣﴾ ﴾

which means, "So We said: 'Strike him (the dead man) with a piece of it (the cow).' Thus Allah brings the dead to life." (Al-Baqarah, 2: 73)

The hand of Mûsâ (peace be upon him) came forth white (and shining) without any disease. This is greater than

healing the leper as Christ did, for leprosy is a known disease. What is great is healing it and returning the person to his original state. This has two unmatched miraculous actions.

God made the sea part for Mûsâ (peace be upon him) and the children of Israel to cross it and Fir'awn (Pharaoh) along with his soldiers were drowned. This was a wonderful miracle. It showed the Greatness of Allah when He destroyed the enemy of Mûsâ, the like of which did not happen to Christ.

Allah also fed Mûsâ (peace be upon him) and his people manna and quails in spite of their great number. He provided them with water that sufficed them. It gushed forth in twelve springs by striking the rock every day.

This is greater than Christ sending down a table spread with food, and turning water into wine. Peace be upon the prophets of Allah.

Mûsâ (peace be upon him) faced more enemies than Christ like lice, frogs, blood, and many others. If the disciples were messengers to whom God spoke like He spoke to Mûsâ (peace be upon him) from the bush, they would be like Mûsâ in rank. How could this happen while Christ did not come with miracles like those of Mûsâ. If Christ was the Divine Entity that spoke to Mûsâ, His Power would have appeared greater than what appeared through the hands of Mûsâ, for He was not immanent in Mûsâ nor did the Divine Entity speak to people through Mûsâ, as they claim happened with Christ. In spite of all these things, God supported Mûsâ with such great miracles. How great would be His miracles if He was really immanent in Christ!

Eleven: Their statement that claims that God spoke to people through Christ as He has spoken to Mûsâ from the

bush is totally invalid. All nations agree that God was not immanent in the tree and did not unite with it as they claim. According to them, He was immanent in Christ both inwardly and outwardly. The Lord was not inside the tree, and was not immanent in it, or united with it. When God says that He spoke and called from it, it is like when He says,

﴿ ...نُودِيَ مِن شَاطِئِ ٱلْوَادِ ٱلْأَيْمَنِ ...﴾

which means, "He was called from the right side of the valley." (Al-Qasas, 28: 30)

It is also like His saying,

﴿ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ۝ ﴾

which means, "Has there come to you the story of Mûsâ (Moses)? When his Lord called him in the sacred valley of Tûwâ." (An-Nâzi'ât, 79: 15-16)

'The blessed spot' and other names like this do not imply that the Lord was immanent in the sacred valley, the blessed spot, or the right side of the valley. It does not mean that He united with any of them or became one essence nor one person with one of them. Some Christians say that the Divine Entity and the human entity became one essence. Others say that they became one person. No one has ever said that He was immanent in something (tree) like water is immanent in milk or fire in iron. Some among them say that the Divine Entity was immanent in the human entity. If anyone said something that was not mentioned in the divine books and that is not rational, it could not be taken as proof. Only authentic textual or rational evidence are taken into account.

Twelve: They say, "He performed miracles with His Divine entity and showed the deficiency of His Human entity." It is said to them that God presented miracles greater than those, which appeared through the hands of Christ. He was not united with any human being. So, what would necessitate that He unites with human beings to do lesser miracles?

Thirteen: Christ presented miracles like the other messengers. The miracles of some are greater than his. In spite of that, their miracles were not taken as proof of the Divine Entity's unification with whichever prophet came with a miracle. This proves that it is invalid to consider presenting miracles as a proof of unification.

Among Their Scholars: Al-Hasan bin Ayyûb Exposes the Invalidity of Christianity

Al-Hasan bin Ayyûb is among their scholars, a fact that makes him fully aware of their claims. He embraced Islam insightfully after having been endowed with experience concerning their books and writings. He sent a message to his brother, 'Aly bin Ayyûb explaining the reasons why he embraced Islam. He mentions the evidence that proves the invalidity of Christianity and the truthfulness of Islam. Replying to his brother's message in which he inquired about the reason behind his embracing Islam, AL-Hasan bin Ayyûb said, "And I want to tell you that I began to doubt Christianity, and found it repugnant to believe in it more than twenty years ago. This was because I understood that they did not really believe in the Oneness of Allah, the Exalted and Ever Majestic, and I felt repelled by the three hypostases, in addition to other things included in the Christian creed. I found that they provided insufficient explanations that failed to prove their claims. And whenever I studied it thoroughly and went deeply into it, I found its faults and felt disinclined to accept it. On other hand, when I think about Islam, which Allah has bestowed upon me, I find its principles firm and well-established; its branches direct and its legislation fair.

The origin of that is not controversial for anyone who knows Allah, the Exalted and Ever Majestic, either from among you or from any other nation. It is the belief in Allah, the Living, Self-Subsisting, the One Who hears and sees all things, the One and only, the Sovereign, the Holy, the Generous, the Just, the God of Abraham (Ibrâhîm, peace be upon him), Ishmael (Ismâ'îl, peace be upon him), Isaac (Ishâq, peace be upon him), Jacob (Ya'qûb, peace be upon him), Al-Asbât (the twelve sons of Ya'qûb),

Jesus ('Îsâ, peace be upon him), Moses (Mûsâ, peace be upon him), and all Prophets and creatures. He has no beginning and no end. He has neither a rival nor an equal. He has taken neither a wife nor a son. He has created all things.

Then we believe that Muhammad is His servant and messenger. It is He Who has sent His Messenger with guidance and with the religion of truth, to make it superior over all religions even though the polytheists hate it. We also believe in Mûsâ, 'Îsâ, and all the prophets with no distinction between them. As well as this, we believe in the Torah, the Gospel, the Psalms, and the Qur'ân as well as all the books that Allah, the Exalted, has ever revealed to His prophets.

Allah, the Almighty says,

﴿ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾ ﴾

which means, "And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves." (Al-Hajj, 22: 7)

He, the Almighty also says,

﴿ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾ ﴾

which means, "Verily, the Abrâr (pious and righteous) will be in delight (Paradise); and verily, the Fujjâr (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell), in which they will enter, and taste its burning flame on the Day of Recompense." (Al-'Infitâr, 82:13-15)

When I examined the claims of the Christians I found that the Jacobite church had announced that Maryam (Mary) has begotten god – Exalted be He above whatever the

talkers of vanities say – and that He suffered pain and was crucified and died and after three days, they claim that he rose from the dead. This claim is considered to be disbelief according to all Christian sects and others. We also found that the Milkâniyyah (Christian sect) deviated from this statement and turned to another one. For, they say that Christ is one person and two natures. Each of them has a certain will. The divine nature has a will, like the Father and the Son, and the human nature has a will like that of Ibrâhîm and Dâwûd. They misled those who believe in their words to the extent that they, by their alleged choice, have differentiated between divine and human natures. Then they returned to the Jacobite church saying that: Maryam has begotten a god and that Christ is a name that unites between both the divine nature and the human one. Besides this, they claim that only the body of Christ died, but god, which they claim Maryam has begotten, did not die except by the essence of the human nature within Him. So, how could He be dead who did not die? And what is the difference between both sayings, except that of their natures? They acknowledged that Maryam has begotten god, and that the begotten god, who is Christ that unites between two essences, the divine and the human, has died. So, do then the begetting, death, and all other acts that the Christians talk about it, happen to Christ excluding these two essences? And how could any rational person consider it to be correct to worship a god that is begotten from a human woman, died and suffered from pain and epidemics? I say: among the things that clarify their contradiction is their claim that Christ, which is the divine entity and the human entity, is one person and one hypostasis, despite their claim that He has two essences of two natures and two wills, yet they claim that there is one hypostasis for the two essences. They also claim that

He is one person and that the Lord of the worlds is one god, one Essence and three hypostases. They prove three hypostases for one essence and only one hypostasis for two unified essences, although the hypostases' will is only one. Still, they claim that there are two wills and two natures for the human entity and the divine entity.

Nevertheless, they consider both entities to be one person and one hypostasis, which is contradictory. For, whether they refer to the hypostasis as the attribute, the person, the entity unified with the attribute or whatever else they claim, it shows that the people who made that claim did not imagine it, instead, they were far astray and ignorant. The prophet's sayings are true, therefore neither Christ nor any of the other prophets said anything that corresponds to their claims regarding the trinity, the hypostases, which are matters that contradict both divine law and reason.

He said: rational minds should scold them and reprove them for worshiping a god that was given birth to by Maryam, who was a human being. Then he lived on earth for thirty years and submitted to human laws, such as the need for nutrition, education, and susceptibility to health and illness, fear and security, learning and teaching, etc. It is not feasible to claim that there was any reason to be divine during this period. Besides, you can not find any justification to prove that he did not submit to human characteristics, including their needs, necessities, worries, ordeals and behavior. After that long period, he made known that matter concerning god, prophecies, and those miraculous stunning signs which were done through the Power of god. Other prophets had the like of them or even greater miracles than his. He spent three years less doing this. Then, they say, he died from restraint, assault,

defamation, crucifixion and murder. Is it acceptable for rational persons to believe such claims about a god whose servants harmed as you say they did?

Al-Hasan added: what is really odd is that you believe that the eternal God was unified with Christ becoming one thing and that he never separated after that union. Then he stayed that way in his mother's womb for nine months, became a new born baby who fed on milk, then a young boy who eats food until he became a man in his thirtieth year. And until that time, he did not show any sign of being Divine. Furthermore, there was no difference between him and any other human being. There was no light shining from him, no tranquility appearing on him, no angels surrounding him with acclamation, and never was he seen as superior to any of the other prophets. When Allah spoke to Mûsâ from the bush, all that was around it was radiant with light. Besides, when He talked to him from Mount Sinai, the fire flared at the mountain and the glaring light struck his face in a way that he used to put on a veil when sitting with the Israelites after that, because they could not look at his face. Then, when Mûsâ was close to Allah, the Exalted and Ever Majestic, he asked Him saying:

﴿ ...رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ ...﴿١٤٣﴾ ﴾

which means, "'O my Lord! Show me (Yourself), that I may look upon You.' Allah said, 'You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.' So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses)

fell down unconscious. Then when he recovered his senses..." (Al-A'râf, 7: 143)

He asked for His Forgiveness, and Allah forgave him. The Glory of Allah became clear to a group of the prophets and they saw gatherings of angels around His glory.

Moreover, Al-Hasan said: if Christ was the original creator or if he was the object unified with him, why did not the mountains quake in his hands, or why were the rivers and seas not controlled by his will? And why did he not show dazzling signs and miracles that are loftier and more sublime than those of the other prophets such as walking on the air, resting on the winds, doing without food and drink, burning whoever comes close to him of the devils and jinn, and preventing harm of humans and whatever they claimed they had done to his body in order to let them know that he is their creator or the embodiment of the creator!

He added: You say that the Son is called the Son of God and His Word because, as you claim, he was born to the Father and came out of Him. But we did not comment on that claim, for, your divine law says that the Holy Spirit also comes out of the Father. If what you say is true, then the Holy Spirit is also a Son because it comes out of god. If not, what is the difference between the Son and the Holy Spirit?

He said: we also did not understand your claim that the Son was incarnated in the Holy Spirit, and that the Holy Spirit led him to the earth in order to put him to the test of the devil. So what is the Son's need of the Holy Spirit to arrange for him and change him, while you claim that they are a pair? And did you not know that the changer, preceding, and arranger is the real doer, while the one preceded, arranged, and changed is the object. Thus, the

Son is inferior to the Holy Spirit, not the like of it because the eternal does not separate from another eternal thing while they are alike.

According to the law of your religion, you say: we believe in the Lord Christ who is known to have been born from Maryam, who was after that hurt and crucified during the reign of Pontius Pilates the governor, and who was buried and resurrected opn the third day. Is this not an acknowledgment of what you are saying? Then, how can those who are endued with understanding believe in such a claim? If you are saying that the crucified and killed person is god, therefore, you are claiming that Maryam has begotten god. And if you are saying that he is a human being, then Maryam has begotten a human being, which nullifies your divine law. Thus, both sayings contradict your religion.

Al-Hasan said: as for your claim regarding the sun saying that it is one of three meanings and drawing a similarity between this and the three hypostases, is unacceptable and false. Sunlight is not limited by the sun's limitation. Besides, the heat of the sun is not limited to its limitation, for if the sun's limitation is a rounded body that is luminous, heated and ever rotating amid the orbits, it is not feasible for its light and heat to be limited to such attributes. Furthermore, we cannot say that the sun's light or heat is a rounded body that is luminous, heated and ever rotating amid the orbits. If its light or heat was a true sun coming from a true sun that comes out of the essence of the sun as the Christian law says that a very God of very God, begotten, not made, being of one substance [essence] with the Father, then he will be of a perfect alike and a pair , this is contradictory, for, it is not similar to him and it can be likened to any thing and your claim is invalid.

He also said: we noticed how you mention that Christ descended from heaven and invalidated both death and sins with his ascension. This statement is very strange. Even stranger than that are those who accept it without thinking about it or who did not denounce the existence of a religion that believes in this clearly impossible saying. It contradicts both what is known by reason and what is witnessed by human sight. Strangely enough, some of those call people to such a religion which is an even more impossible matter. If sin was invalidated with his ascension, then those who killed him are not sinners, for after his coming there would be neither sinners nor sins.

Besides, those who killed his disciples or burned his books were nor sinners. Moreover, since Christ's coming, up to the present time, any one who kills, steals, fornicates, drinks alcoholic drinks, lies and commits the forbidden grievous sins is not a sinner.

Whoever denies that, should check the hymn that is read after every communion, which says, "O Our Lord who has conquered with his pain the severity of death."

And the one said on the second Friday after Easter, "We have pride in the cross which invalidated death and we are safe and secure because of it." In some hymns it is said, "With the prayers of our Lord Jesus Christ, death was invalidated and the devil's sedition were stopped and long gone." So, what is the sin that was invalidated and what seduction of the devil that was stopped? What sins or forbidden matters that used to exist before his coming, were changed after his ascension?

If you accept that clearly impossible saying, which is not hidden from children, then you accept what is even more impossible. Your bible belies this saying, for Christ says in it, "Many will say to me in that day, Lord, Lord, have we

not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Mt: 7:22-23) This contradicts what your scholars said. This is also like saying, "I shall gather people on the Day of Resurrection on my right and left sides."

And, "Then shall he al;so say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not... And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt: 25:41-46)

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt: 25:34)

Is there any reason for gathering into Hell other than committing sins? Similarly, those who shall enter heaven were doing good deeds and their success comes from god. Thus, whoever says that sin was invalidated is opposing Christ's saying and is among the liars.

He also says: O people who are endued with understanding and knowledge, who claim that Christ is a god and a divine entity, and who make him the creator and god of all creation, what is your proof to this and what is your pretext behind it?

Did the books of prophecies ever mention that about him? Did he mention that about himself? Did any of his students say that? Did any of those who reported from

him, who are considered the pillars and foundation of your religion, after whom you took your laws and traditions say that, at the hands of whom the Gospel was written and explained? It is rather clear in the Gospel, within all its speeches and commandments, that there are countless instances of the fact that he is a servant like you, and a created being like all human beings. He was sent by his Lord and yours and was the first one to execute what you were commanded. His story was related by his disciples and his students explained this to whoever asked about it.

Their words demonstrate that he is a man sent by Allah, the Exalted and Ever-Majestic, who possesses power and merit. But you interpret this to mean that this description pointed at his human nature. If what you said were true, he would have said he was a god just as he said he was a servant. But he never said, claimed or called for this. And it was neither mentioned in the books of the prophets before him nor in the books of his students nor was it reported from them. Its validity is neither proven by the words of Jibrîl (Gabriel, peace be upon him) to Maryam (Mary, may Allah be pleased with her), nor is it proven by the saying of Zakariyyâ (Zechariah, peace be upon him). You say, "We deduced his godhood from his ability to bring the dead to life, heal those who were born blind and the lepers, walk on water, ascend to heaven, convert water into wine and increase paucity. It is necessary to contemplate the one capable of doing all these wonders and to render him the lord and god. Otherwise, what would be the difference?"

In the Book of Kings, it is mentioned that Ilyâs (Elias, peace be upon him) brought the widow's son back to life and so did Al-Yasa' (Elisha, peace be upon him) with the Jewess's son. Ezekiel also brought many people back to

life. None of them was a god simply because of bringing the dead to life.

As for healing the lepers, it is recorded in the Book of Kings that a man from the Roman superiors became a leper, so he left his town and set out for Al-Yasa' (Elisha, peace be upon him) to cure him from his leprosy. It is recorded in the Book that the man stood for days at the door of Elisha without being granted permission to enter. It was said to Elisha, "A man called An-Nu'mân is standing at your door. He is one of the Roman superiors and he is a leper. He came to you to cure him from his illness. He will enter, if you grant him permission." But he did not grant him permission. Instead, he said to a man from among his friends, "Go out to that man and tell him to dip himself seven times into the Jordan River." The messenger conveyed the order of Elisha to An-Nu'mân. He did so, whereupon he was cured. He returned to his country but he was followed by Elisha's servant, who made him believe that Elisha wanted money from him. The man was happy with that and gave the servant money and jewelry. When the servant returned, he hid and concealed the new wealth. Then he went to Elisha, stood before him and said, "I followed An-Nu'mân and made him believe that I am such and such a person. Then I took from him such and such money which I hid in such and such a place." He said, "Because of what you have done, you and your progeny will be afflicted with that with which he was afflicted." Whereupon, the servant became a leper, while standing before him. Thus, Elisha was able to cure the leper as well as make a sound person beceome a leper, which is greater than what Christ (peace be upon him) did. But Elisha was not considered a god because of having done so.

As for your saying that Christ walked on water, it is related in the Book of Kings that Elias (peace be upon him) once passed by the Jordan River accompanied by his student Elisha. He took his turban; hit the Jordan River with it, whereupon the water turned into land for him, whereon he walked along with Elisha. Then, he ascended to heaven mounting a horse of light, while Elisha watched. He gave his turban to Elisha. When Elisha returned to the Jordan River, he hit its water, whereupon it became land for him, whereon he returned walking. None of them was considered to be a god; in addition, Elias was not a god just because he ascended to heaven.

As for your saying that Christ converted water into wine, it is related in the Book of Kings that Elisha once halted at an Israeli woman's house. She hosted him and was good to him. When he was leaving, the woman said, "O Prophet of Allah! There is a debt on my husband that overburdens him. If you see that it is suitable to invoke Allah to pay our debt, please do so."

Elisha said to her, "Collect all the vessels you have and borrow from your neighbors all you can borrow of their vessels." She did. Then, he ordered her to fill them all with water, and said, "Leave it over night." After that, he left. On the morning of the next day, the woman found that all the water had turned into oil. They sold the oil and paid their debt.

Turning the water into oil is harder than turning it into wine, but Elisha was not considered a god because of having done so. As for your saying that Christ (peace be upon him) increased that which was little, thus many people ate a great deal from a very few loaves, it is related in the Book of Kings that Elias halted at a widow's house, at a time when draught prevailed and the country was barren. Many people died because of being harmed

and lack of food. They were in severe distress. Elias said to the woman, "Do you have any food?" She said, "By God! I do not have except a handful of flour in a jar, which I wanted to bake for a child of mine. We are certain that we are going to die because of the draught from which people are suffering."

He said to her, "Bring it and do not worry." She brought the food to him and so he blessed it. That food remained with her for three and a half years, from which she, her family and her neighbors ate, until God eased the hardship on people. Through doing so, Elias did more than Christ did, because he increased a small amount and maintained it, but Christ increased a small amount for a certain time only. Elias was not considered a god because of that. If you say that these prophets have no power to do such deeds, which are all done by the Leave and Power of Allah, the Exalted and Ever-Majestic, as He is the One to cause them to happen at their hands, you will be telling the truth. We also say to you that Christ is no different in this; he has no power concerning the wonders, which happened at his hands. Allah is the One Who caused them to occur at the hands of Christ. Then, what is the difference between Christ and all the other prophets?

If you say that whenever any of the prophets wanted Allah to cause a miracle to happen through them, he used to beseech and invoke Him. By doing so, he was admitting Allah's Godhood and his total submission to him. The way Christ behaved is the same as that of the other prophets in this respect. He used to invoke Allah, beseech Him and totally submit to Him. An example of this is related in the Bible about the incident when Christ wanted to bring a man called Al-'Âzir, so he said, "O my Father, I invoke You in the same manner with which I

invoked you before and you used to answer me. I invoke you for those people to know." Also the Christians claim that he said while hanging on the cross, "My God, my God, why hast thou forsaken me?" (Matt: 27:46) He also said, "O my Father! Forgive them for they know not what they do."

Furthermore, Christ said in the book of Matthew , "O My Father, I praise you." He also said, "O my Father, if it be your will, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt, 26:39) And he said, "I go unto the Father: for my Father is greater than I." (John, 14:28) He also said, "I cannot make or contemplate anything except by the Name of My Lord." And concerning himself, he said, "The disciple is not above his master, nor the servant above his lord." (Matt, 10:24) He also said, "Verily! God begets not nor was He begotten, He eats not nor does He drink, He sleeps not nor could He be seen by His creatures. None can see him except the dead."

Christ ate, drank, and was seen by people even though they were alive, and he stayed with them for thirty-three years.

I say that Christians acknowledge most of the quotations from the books mentioned by that man, but some of them contradict him. One of them contradicted him in his quotation, "Nor the servant above his lord." (Matt, 10:24) and said that Christ said this to his disciples. He also mentioned that he does not know the wording, "God begets not nor was He begotten, He eats not nor does He drinks."

Al-Hasan bin Ayyûb added that Christ said in the book of John, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but

as my Father hath taught me." (John, 8:28) In another place he said, "From God I was sent as a teacher."

This illustrates that he is a messenger, who was sent by Allah and that his behavior with Allah is the same as that of the other prophets.

You say that forgiveness belongs to Allah, the Exalted and Ever-Majestic, and that Christ said to one of the Children of Isrâ'il, "Stand up, I have forgiven you," while Allah is the only one who forgives sins.

We say, Allah said to Moses in the Fifth Book of the Torah, "Set out with your nation whom you took from Egypt and I will send with you an angel to forgive you."

If you claim that Christ is a god because he forgave the crippled man, then the angel will be a god too because he forgave the sins of the Children of Isrâ'il, otherwise what is the difference?

If you say that Christ said in the Bible, "Whoever sees me has seen my Father, me and my Father are one and the same," it is just like saying, "Your acceptance to my command is an acceptance to Allah's Command." Similarly, a messenger may say, "I and the man who sent me are the same," and an agent may say, "I and the one who entrusted me are the same," for the agent performs his tasks instead of him, does whatever he sent him for, talks with his argumentation and demands his rights. This is similar to Christ's saying, "Whoever sees me has seen my Father." He means, "Whoever sees the miracles I perform has seen the miracles of my father."

The Christians distorted the books of Allah and named His original eternal attribute, which is His Knowledge, a son and also a word. They also called His original eternal attribute, which is His Life, a holy spirit. Calling

these attributes by such names is not found in the speech of the prophets or anyone else. It was not known that any of the prophets or the ordinary people called the Knowledge of Allah, which is dependent on Him, His son. s Moreover no one ever called His knowledge, which is dependent on Him, His son. But the word 'son' refers to the one begotten through the known form of begetting. It also indicates the one who is the reason behind his existence. For example, the literal meaning of the Arabic phrase 'Ibnus-Sabîl' (the wayfarer) is 'the son of the road.' This is because he has come from the road, so he is considered as its son.

Similarly, some birds are called 'children of water,' as they come from the direction of water. It is also said, "Seek to be from the people of the hereafter not from the people of this world." Any son belongs to his father, loves him and is affiliated to him. So, the above saying means: be with those who affiliate with and love the hereafter. This meaning is found in the books with the people of the Scripture as regards the righteous, who are loved and raised by Allah. They also mentioned that Christ said, "My Father and Yours, my Lord and yours." Also, in the Torah, Allah says to Jacob, "You are my eldest son."

If these statements are true and contain true meanings, they mean those who truly love Allah and are loved, chosen and forgiven by Him. This was the understood meaning of all the prophets (peace be upon them) and of those whom they addressed. Such claims are unclear, thus many of their followers interpreted falsely. The monotheistic religion of the Qur'ân prohibits referring to Allah by the name of son or child, as a way of prohibiting what may lead to committing the sin of polytheism. It also forbids prostrating to anyone or anything other than Allah, even if it is as a kind of greeting. Similarly, it forbids

performing prayer at sunrise or sunset, so as not to resemble those who worship the sun and the moon. These prohibitions close all the ways, which may cause attributing a son to Allah, and indeed Islam is the most complete religion. Other such matters are prohibited in Islam, such as drinking a small amount of intoxicants because it leads one into the habit of drinking. Allah says about His forbidden matters,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

which means, "Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (Al-A'râf, 7: 33)

All the religions of the prophets agree on the prohibitions of Allah except for prohibiting the good lawful things as a kind of punishment, which came in the law of the Torah but not in that of the Qur'ân. Allah has made all the good things lawful for the nation of Muhammad and has prohibited evil things for them. He has perfected their monotheism in every possible way and closed all the doors to polytheism. All the prophets agree on monotheism and on the unlawfulness of associating a partner with or attributing a son to Allah.

This is the truth.

CHAPTER SIX

CHAPTER SIX

There is No Need for another Law after Christ

Section One:

The Christian Claim

Section Two:

Refuting this Claim

Section Three:

Prophets Prophesized the Coming of Muhammad

Section One: The Claim of the Christians

Christians say, "We wonder at those people who, in spite of their politeness and calling themselves generous, do not know that there are two laws: a law of justice and a law of generosity. Because the Creator is Just and Generous, His justice must be shown to His creation.

Thus, Mûsâ (Moses) was sent to the Children of Israel, to lay down the law of justice. He ordered them to practice it, after which their souls were at peace.

Because perfection, which is generosity, cannot be achieved by anyone other than the Most Perfect Being, it must be Him, may His Names be holy and His Signs glorified, Who established it, for there is nothing more perfect than Him. And because He is Generous, this necessitates that He would give away the loftiest thing that exists.

There is nothing loftier than His Word, so this necessitates that He would give away His Word. Thus, it becomes necessary for him to be immanent in a tangible being, through which He can manifest His Power and Existence.

As none of the creatures is loftier than man, God was unified with the human nature taken from the Virgin Mary, the Chosen woman from among all the women of the world.

After such perfection, there is nothing left. Everything that came before it is imperfect and everything to come after it is surplus, or rather less perfect, or taken from it. If anything could be taken, it would be a needless surplus. This is a convincing claim. Peace will be upon those whoever follows the right guidance."

Section Two: Refuting the Christians' Claim

The Islamic Law Combines Justice and Generosity:

The answer to the Christian claim will be given in several parts:

One, it should be said that there are in fact three laws: a law of justice only, a law of generosity and a law that combines the two. The latter is a law that enjoins justice but prefers generosity and tolerance, and this is the most perfect law among the three. It is the law of the Qur'ân, in which justice and generosity are combined. But we cannot deny that Mûsâ (Moses, peace be upon him) enjoined justice but preferred generosity, as did Christ.

As for those who say that Christ enjoined generosity and prohibited every oppressed person from retaliating against his oppressor, or that Mûsâ did not prefer benevolence, this is considered as being a flaw in the law of the prophets.

But it could be said that there is more mention of justice in the Torah, while in the Gospel, there is more mention of generosity. The Qur'ân associated between the two in a most perfect way.

The Qur'ân explains that the joyous dwellers of paradise, who are the pious worshippers of Allah are of two types: the pious people who strictly perform whatever is obligatory and abandon whatever is prohibited and the nearest people to Allah who perform whatever is obligatory as well as whatever is desirable.

The first degree is attained by justice, which means performing obligations and abandoning prohibitions, while the higher degree cannot be attained except through generosity, which indicates performing

obligations as well as all desirable acts and abandoning prohibitions as well as all undesirable acts.

Therefore, the complete law is that which combines justice and generosity, as the Exalted says,

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ... ﴿٢٨٠﴾ ﴾

which means, "And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay." (Al-Baqarah, 2: 280)

This is an obligatory act of justice. Anyone who does not comply with it deserves to be punished in this life as well as in the hereafter.

Then He, the Almighty says,

﴿ ...وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ ﴾

which means," but if you remit it by way of charity, that is better for you if you did but know." (Al-Baqarah, 2: 280)

This is a desirable and preferable kind of generosity, and whoever does it, Allah will reward him and exalt his rank. But whoever abandons it will not be punished.

The Exalted also says,

﴿ ...وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ ... ﴿٩٢﴾ ﴾

which means, "and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e., Diyyah) be given to the deceased's family." (An-Nisâ', 4: 92)

This is justice. Then He, the Almighty adds,

﴿ ...إِلَّآ أَن يَصَّدَّقُواْ ... ﴾

which means, "unless they remit it. " (An-Nisâ', 4: 92)

That is generosity.

The Exalted also says,

﴿ ...وَٱلْجُرُوحَ قِصَاصٌ... ﴾

which means, "And wounds equal for equal." (Al-Mâ'idah, 5: 45)

So this is justice. Then He, the Almighty adds,

﴿ ... فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ... ﴾

which means, "But if anyone remits the retaliation by way of charity, it shall be for him an expiation." (Al-Mâ'idah, 5: 45)

That is generosity.

Concerning another issue, the Exalted says,

﴿ وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ ... ﴾

which means," And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*)." (Al-Baqarah, 2: 237)

So this is justice. Then He, the Almighty adds,

﴿ ...إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَاْ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ...﴿٢٣٧﴾ ﴾

which means, "Unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwâ* (piety, righteousness, etc.)." (Al-Baqarah, 2: 237)

That is generosity.

The Exalted also says,

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ...﴿١٢٦﴾ ﴾

which means, "And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted." (An-Nahl, 16: 126)

This is justice. Then He says,

﴿ ...وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾ ﴾

which means, "But if you endure patiently, verily, it is better for As-Sâbirin (the patient ones, etc.)." (An-Nahl, 16: 126)

That is generosity.

The Exalted also says,

﴿ وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ...﴿٤٠﴾ ﴾

which means, "The recompense for an evil is an evil like thereof." (Ash-Shûrâ, 42: 40)

This is justice. Then He, the Almighty says,

﴿ ...فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ...﴿٤٠﴾ ﴾

which means, “but whoever forgives and makes reconciliation, his reward is due from Allah.” (Ash-Shûrâ, 42: 40)

That is generosity.

Two, Allah sent messengers to order people to do what is for their benefit. The Exalted says,

﴿ ...فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ ﴾

which means, “Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say, ‘O my Lord! Why have you raised me up blind, while I had sight (before).’ (Allah) will say, ‘Like this, Our *Âyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hellfire, away from Allah's Mercy).'” (Tâhâ, 20: 123-126).

Muhammad (peace be upon him) was sent with judgment and benefits greater than those with which Mûsâ (Moses,

peace be upon him) and 'Îsâ (Jesus, peace be upon him) were sent. In addition, uprightness was achieved in the affairs of Allah's servants in this life and the next one is many times greater than that which happened by sending Mûsâ and 'Îsâ as regards rulership over mankind.

His law of guidance and the true religion is more complete than what is in the two previous laws. Allah facilitated for him that many of His creatures would follow and be guided by him more than he did for the previous messengers. The virtue of His law is established through its inherent virtue on the one hand, and through the great number of those who accepted it most completely and perfectly unlike previous laws. Mûsâ (peace be upon him) was sent to the children of Israel, whose apostasy and obstinacy, whether during his lifetime or after his death, is well known. Christians themselves mentioned that in their book.

The law of the Torah is not as perfect as that of the Qur'ân, for the latter includes mentioning the Promise (i.e., Resurrection), arguments to prove it, its description, and the description of Paradise and Hellfire. This was not mentioned in this detail in the Torah.

The Qur'ân also mentions the stories of Hûd, Sâlih, Shu'aib and other prophets (peace be upon them all), which are not mentioned at all in the Torah. It also mentions many names and attributes of Allah, descriptions of His angels and their categories and the creation of mankind and jinn in such detail that is not found in the Torah. It comprises establishing monotheism with several kinds of evidence that is not mentioned in the Torah. It includes mentioning the religions of the people of the earth, the like of which is not found in the Torah. It also includes debates with those who dissented with their prophets and established proof about the fundamentals

of religion. Such matters were not mentioned in the Torah, although no revealed book contained more guidance than the Qur'ân and the Torah.

The law of the Qur'ân renders all good things lawful and all evil things unlawful. But the Law of the Torah prohibits many of the good things for the Jews as a kind of punishment for them.

The law of the Qur'ân also includes accepting blood money for the crime of murder, which is not found in the law of the Torah. It is also comprised of freeing mankind from many of the restrictions and fetters ordained by the Torah, and this clarifies Allah's Grace on the people of the Qur'ân and highlights its completeness.

As for the Gospel, it does not contain an independent law and it does not mention monotheism, the creation of the world or the stories of the prophets and their nations. In most cases, the gospel refers these matters to the Torah. But Christ made lawful some of that which was previously prohibited for them. He also ordered them to be benevolent, forgive oppression, endure harm and renounce worldly pleasures. He set forth a number of examples concerning that.

What distinguishes the Gospel from the Torah is the exhortation to praise high, noble manners and to praise asceticism as well as legalizing some prohibitions. These are all found in the Qur'ân but in a more complete manner. Any beneficial knowledge or righteous deed in the Torah, the Gospel, or prophecies is found in the Qur'ân. The Qur'ân also contains a great deal of beneficial knowledge and many righteous deeds from divine guidance and true religion that are not found in the other two books.

But the Christians neither followed the Torah nor the Gospel. They rather invented a law with which none of the prophets were sent. They compiled the Canon for Constantine and compiled forty books, which they call the Canons. They include some of that with which the prophets were sent and many of that which disagrees with the law of the prophets. They included many aspects of the religion of the disbelievers who associated others in worship with Allah and belied His messengers. Thus, the invented religion included much disbelief and alteration of the religion of the messengers that also changed the law of the Gospel. That is why the law of the Gospel became mixed with other rulings, so they no longer knew which of the laws of the Torah Christ had abrogated, set or legalized and which had been invented after him.

Christ (peace be upon him) did not order Christians to worship him and he did not say that he was Allah. He also did not order them as regards the trinity and unification that they invented. He did not order them to legalize all the evil things that Allah had prohibited in the Torah such as pork and so on. By Christians legalized the evil, prohibited things and altered the law of the Torah and the Gospel.

In addition, Christ did not order them to face the east while praying or glorify the cross. He did not command them to abandon circumcision or to believe in monasticism or in whatever they invented after him.

Three, if we say that the law of both books is sufficient, this will be true if it has been preserved and applied. But this was not the case. The truth was that most of their features were distorted. By the time Muhammad was sent, nothing was left of the message that Allah had sent the messengers with. At that time, people were either illiterate with no divine book, or polytheists and idolaters

or people of a scripture, which they had altered in its meanings and rulings, distorted its lawful and unlawful matters, and confused the right with the false. So if a person wanted the people of the book to distinguish for him what the prophets were sent with, from what they had invented after the prophets, most of them would not be able to do so. To them, both became one religion.

Then, Allah, the Exalted and Glorious, sent Muhammad (peace be upon him) with the book which He revealed to him confirming the scripture that came before it and trustworthy in highness and a witness over it. So Allah distinguishes in it between truth and falsehood, guidance and error, the right path and the wrong path. The Exalted says,

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ
تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ
وَكِتَٰبٞ مُّبِينٞ ﴿١٥﴾ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿١٦﴾
لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۚ قُلۡ فَمَن يَمۡلِكُ مِنَ
ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ
جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۚ يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ ﴿١٧﴾ وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ
يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ
وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ﴿١٨﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ

جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا

نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾ ﴾

which means, "O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad) and a plain Book (this Qur'ân). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism). Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad), 'Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?' And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. And (both) the Jews and the Christians say, 'We are the children of Allah and His loved ones.' Say, 'Why then does He punish you for your sins?' Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all). O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) making (things) clear unto you, after a break in (the series of) Messengers, lest you say, 'There came unto us no bringer of glad tidings and no warner. But now has come unto you a bringer of glad tidings and

a warner. And Allah is Able to do all things.'" (Al-Mâ'idah, 5: 15-19)

Four, harshness prevails in the law of the Torah, while leniency prevails in the law of the Gospel. The law of the Qur'ân is moderate and comprehensive between the previous two. When Allah granted the Children of Israel victory and made them conquer Fir'awn (the Pharaoh), innovations in religion appeared among them after that and they behaved so arrogantly that they in fact began to resemble the people of Fir'awn. Then, Allah sent Christ (peace be upon him) with leniency and advice, pardoning the transgressor and enduring his harm, so that he may soften their hearts and efface their strictness and harshness. But the Christians exaggerated in leniency and, therefore, abandoned commanding right, forbidding wrong, fighting for the Cause of Allah, judging between people with justice and applying prescribed punishments. Moreover, the pious worshippers among them became monks and secluded themselves.

On the contrary, we find that Christian kings and rulers were more tyrannical and harsh than what their scholars and worshippers commanded them with. They ruled with other than that which Allah had sent and shed blood without right. So in the end they resembled the Jews in their rulership.

Then Allah sent Muhammad (peace be upon him) with the complete, just law and made his nations just and good. They are moderate, so they do not incline either toward this or that. They are harsh toward the enemies of Allah and lenient toward the pious worshippers of Allah. They use pardoning and forgiveness in what concerns them personally but use fighting and punishment in whatever relates to any of Allah's Rights.

In the law of the Messenger (peace be upon him), there is much more leniency, pardon, forgiveness, and noble manners than that which are found in the Gospel, and there is also much more harshness, fighting for the Cause of Allah and applying the prescribed penalties on disbelievers and hypocrites than that which are found in the Torah. This is the highest degree of perfection.

That is why some say, "Mûsâ (Moses, peace be upon him) was sent with loftiness, 'Îsâ (Jesus, peace be upon him) was sent with beauty and Muhammad (peace be upon him) was sent with perfection."

Five, the Christian allegation, which starts with, "We wonder at those people ..." till the end of their words, which deserves to be refuted by saying, "The true wonder is in fact of that wonder of yours. It is well known that the religion of Muhammad (peace be upon him)is the religion of truth and who would know that and then intentionally follow another religion? It is well known that whoever does so is either extremely ignorant or an extremely unjust person who follows his desires limitlessly.

Before Muhammad's mission, the people of the earth were of two kinds: the people of the Scriptures, i.e., the Jews and Christians, on the one hand and the people other than the people of the scripture, such as: Arabs, Hindus, Turkish polytheists and others like magi, Persians, and apostates like philosophizers and the like.

The people of the Scripture acknowledged that the people other than them had benefited manifestly from the Prophethood of Muhammad (peace be upon him). He called all the polytheist sects, magi and apostates to what was better than their original condition. These people were in dire need for his message.

As for the people of the scripture, the Jews admitted to us the Christians' need for him and that he called them to what was better than their original condition. The Christians too admitted the Jews' need for him and that he called them to what was better than their original condition. Thus, all the communities on earth admit that Muhammad (peace be upon him) called all the sects and others to what was better than their original condition. The testimony of a single sect is accepted as regards groups other than them, if they are not a part of them. In spite of that, they are enemies of Muhammad, his nation and all other sects.

Six, it should be said to the Jews, "When you followed Mûsâ (Moses, peace be upon him), you were following right guidance and the true religion, so you were victorious. But when you innovated in matters of your religion, in a manner that you all know, you committed mischief, worshipped false deities, etc."

On the other hand, it should be said to the Christians, "You remained subdued, overpowered and threatened on earth until Constantine ruled. He established Christianity with the sword and killed those polytheists and Jews who opposed him.He altered the religion and this altered religion became triumphant; not the religion of Christ (peace be upon him). In spite of that the inhabitants of Iraq and Persia were still magi, while others were polytheists. As for the lands of the east and west, they were populated by different types of polytheist nations. Polytheism and disbelief were predominant in Yemen, Hejaz, Shâm (the region covering Syria, Jordan, Lebanon, and Palestine), and Iraq."

When Allah sent Muhammad (peace be upon him), believing in the Oneness of Allah and worshipping Him Alone became predominant in such a manner that had

never existed in any of the nations before. Through him, confirming the divine books: the Torah, the Gospel, the Psalms and the previous messengers: Mûsâ (Moses, peace be upon him) 'Îsâ (Jesus, peace be upon him), Dâwûd (David, peace be upon him), Sulaimân (Solomon, peace be upon him) and others became manifest, the like of which was neither shown by what is with the people of the Scripture or any other people. Although the people of the scripture were better than others, they did not have true faith in Allah, His messengers, the Last Day or the Laws of the Books revealed to them. They also did not conquer most of the disbelievers or even oppose them. As for the Jews, the manner in which they abused their prophets is well known, and so is the fact that they falsely attributed shortcomings to their prophets above which Allah deemed them. For example, some Jews say that Sulaimân was a magician and that Dâwûd was a soothsayer and not a prophet. Among them are those who disbelieve in the prophets in the same manner as that of their evil predecessors. As for Christians, although they highly exalt Christ and his followers, they take other prophets lightly. They sometimes give the disciples the same rank of Ibrâhîm (Abraham, peace be upon him) and Mûsâ (Moses, peace be upon him) or even render them above those prophets. At other times they say, just as the Jews do, that Sulaimân was not a prophet, and even say that the Divine Speech directed to Dâwûd and other prophets is actually directed to Christ.

Muhammad (peace be upon him) and his nation established the same monotheism that was established by Ibrâhîm, Mûsâ and all the other prophets. They believed in every Book revealed by Allah and every Messenger sent by Him. They established the religion of the Most Beneficent in such a way that had never happened before by any of the previous nations.

This is a fact known in the land of disbelievers whether they are polytheists, Christians or Jews. This is due to guidance and the true religion, which Allah made specific for Muhammad and his nation.

They manifested the religion of the lord in the East and the West by word and deed. Can any wise person who happens to possess knowledge and justice say that sending Muhammad (peace be upon him) is useless or that having what is with the people of the book makes one dispense with his message?

Seven, the Christians say, "Because the Creator is Just and Generous, His justice must be shown to His creatures."

It should be said to them: The Generosity of the Generous is different from obliging people to relinquish their rights. A generous man is he who is good toward people, not he who obliges people to give up their rights.

Those people, i.e., Christians, claim that the Law of the Gospel obliged people to relinquish their rights and that it does not defend the oppressed against the oppressor. You do not consider this as a just criterion with which you judge between people. You rather have two rules:

1. Church rule: It does not include establishing justice between the oppressed and the oppressor.
2. Monarchy: It is not a revealed law established by Allah, but rather a positive law that depends upon the personal opinions of kings.

That is why we find them sometimes referring their people to the law of Islam in matters of blood, property, etc. In some of their countries where the king, soldiers and the majority of the inhabitants are Christians, while there is a small Muslim group with a ruler, they refer their people as

regards matters of blood and property to the rule of Islamic law.

This is because in matters of blood and money, although it is preferable that the oppressed would forgive his oppressor, if the ruler who judges between people judges that the oppressor must give up his right, he will be unjust.

If we order every next of kin of a murdered person not to retaliate against the murderer, every creditor not to reclaim his money from the debtor, and every insulted or beaten person not to demand justice against his oppressor, nothing will deter transgressors and strong people from oppressing the weak. The earth will indeed be full of mischief. The Exalted says,

﴿ ...وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ ...﴾

which means, "And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief." (Al-Baqarah, 2: 251)

There has to be a law that enforces ruling with justice. In addition, people should be exhorted to forgive and be generous. This exists in the law of Islam, just as we have mentioned in the verses in the first aspect.

Eight, they say, "Because perfection, which is generosity, cannot be established by anyone other than the Most Perfect Being, it must be Him."

It should be said to them: Justice and generosity are only legislated by Allah. The laws of the Torah and the Gospel were not legislated by anyone other than Allah, the Exalted and Ever-Majestic.

Proof of this is that Allah spoke directly to Mûsâ (Moses, peace be upon him) through the bush. The evidence they

give of 'Îsâ's (Jesus') divinity is nothing further than their claim that Allah spoke to people through the divine nature of Christ just as He spoke to Mûsâ through the bush.

But every wise person knows that the most glorified speech spoken by the Lord to His servants was that given from Allah to Mûsâ, if it was really through the bush. How could it be said that the law of justice was not enacted by Allah, the Exalted and Ever-Majestic?

It should also be said to them: it is more proper to attribute the law of justice to Allah than to attribute to Him the law of generosity, for the command of benevolence and forgiveness can be done by anyone, but the law of justice and judging between people cannot be enforced except by very few people. That is why there are many of those who reconcile people by means of benevolence, but there are only a few who judge between them with equity.

Therefore, how could it be said that the one who legislated the law of generosity is Allah without Him being the one who legislated the law of justice?

Allah, the Exalted, sent the messengers and revealed the Divine Books so that mankind may maintain justice, as He says,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾ ﴾

which means, "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty

power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty." (Al-Hadîd, 57: 25)

Christ's ordering the oppressed to forgive the oppressor is not an obligation; the abandonment of which does not entail dispraise and punishment. It is rather a preferred exhortation; those who abide by it deserve to be praised and rewarded.

Mûsâ (Moses, peace be upon him) enjoined justice, whose abandonment entails dispraise and punishment. Thus, there is no contradiction between enjoining justice and preferring generosity.

Enjoining justice is coupled with alarm and of it being abandoned, while exhortation to generosity is coupled with exhortation and encouragement to adopt it. The first one contains fear as well as exhortation, and the second contains exhortation without fear. Otherwise, if it is said that Christ (peace be upon him) enjoined every oppressed person to forgive his oppressor, every one who demands justice to be executed as regards his oppressor will be regarded as an oppressor himself who deserves dispraise and punishment. This is another form of imposing oppression on the oppressed person who sought justice. He was firstly oppressed by the oppressor, then when he sought to establish justice he was oppressed for the second time. The latter is an injustice done to a just person who only wanted justice to be executed on his oppressor.

Can any law be unjust toward the one who is seeking justice while he is right? Can any law be just toward the oppressor while he is not right?

This means that when Christ commanded forgiveness, he did not mean that those who will not forgive deserve to be dispraised or punished. He meant that they will only deprive themselves of the great reward given to the benevolent forgivers. This is the truth, which does not contradict the law of the Torah. Therefore, the law of the Gospel does not contradict that of the Torah. So the Christian claim that the Law of the Gospel was established by Allah and not that of the Torah can only belong to the most ignorant and people, who are astray. It is part of their claim concerning unification and that Christ is Allah. This straying was the cause behind such an impossible claim!

Is there any Evidence Regarding the Prophethood of those whose Words they Take as Evidence?

All the arguments they extracted from the speeches of the prophets found in the Torah, the Gospel and other books are considered as evidential scientific arguments, only if they prove the prophethood of he whose words are regarded as evidence. They should clarify the possibility of his prophethood as well as it happening to the specified person using the ways that verify prophethood.

But the Christians did not do any of that, but instead they took their prophethood as an introductory postulate, which Muslims should accept. This does not benefit them because:

1. Among those whom they mention, there are some persons not proven to be prophets to Muslims, such as: Micah and Amos.
2. It is not proven to Muslims that the prophets whose prophethood is verified like: Mûsâ (Moses), 'Îsâ (Jesus), Dâwûd (David) and Sulaimân (Solomon) really said all the things they mention,

that its Arabic translation is really what is mentioned, and their interpretation of these sayings is correct.

3. The Majority of Muslims do not know about the prophethood of any prophet before Muhammad except through the conveyance of Muhammad (peace be upon him) himself about their prophethood. Thus, they cannot believe in the prophethood of any of those except after believing in the Prophethood of Muhammad (peace be upon him).

   Therefore, if the Christians asked the Muslims to believe in the prophethood of such persons without believing in the prophethood of Muhammad, it would be impossible for Muslims to do so, and it is inconceivable for them whether rationally or textually. Thus, if they do not bring sufficient evidence to prove the prophethood of those persons, they will not have submitted any evidential or dialectical proof.

4. Muslims did not believe in the prophethood of Mûsâ or 'Îsâ except through their prophesying about the prophethood of Muhammad. If the Christians admit that Mûsâ and 'Îsâ prophesized the prophethood of Muhammad, his prophethood as well as their prophethood will be proven. But if they deny this, Muslims will deny the prophethood of the ones they claim to be Mûsâ and 'Îsâ who did not prophecy the coming of Muhammad (peace be upon him).

5. Muslims and every wise person cannot, after thorough examination, confirm the prophethood of Mûsâ and 'Îsâ without confirming that of

Muhammad (peace be upon him), whose prophethood was more complete and whose ways of knowledge were many and more perfect.

Any evidence used to prove the prophethood of any other prophet further proves the prophethood of Muhammad. Denying his prophethood entails denying the prophethood of any other prophet a fortiori. That is why Allah says concerning the disbelievers,

﴿ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝ ﴾

which means, "Certainly, you have different ideas (about Muhammad and the Qur'ân). Turned aside therefrom (i.e. from Muhammad and the Qur'ân) is he who is turned aside (by the Decree and Preordainment of Allah). (Az-Zâriyât, 51: 8-9)

Section Three: The Prophets Prophesized the Advent of Muhammad

The prophets, who came before Prophet Muhammad (peace be upon him) foretold his coming. This is known through the following ways:

First: That which is mentioned in the books of the people of the Scripture and which talks about his coming.

Second: The words of those who are familiar with such books and who found the prophecy of his coming mentioned therein whether those people embraced Islam or not.

For example, the Ansâr (supporters) narrated that their neighbors from among the people of the Scripture used to say that he (Muhammad) would be sent and that he is the Messenger of Allah (peace be upon him). He was mentioned in their books and they were waiting for him. This was the main reason that made the Ansâr believe him when he called them to embrace Islam. The Ansâr believed him and gave him their pledge of allegiance without fearing or desiring anything.

That is why it is said, "Medina was conquered with (the aid of) the Qur'ân and not with the sword like other cities."

Allah told us, in the Qur'ân, about the people of the Scripture,

﴿ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ
مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ
أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل

لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم
مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ
مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾ ﴾

which means, "And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûhul-Qudus (Jibrael, Gabriel). Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed. And they say, 'Our hearts are wrapped (i.e. do not hear or understand Allah's Word).' Nay, Allah has cursed them for their disbelief, so little is that which they believe. And when there came to them (the Jews), a Book (this Qur'ân) from Allah confirming what is with them (the Tawrâh, Torah and the Injîl, Gospel), although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allah has revealed (the Qur'ân), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment." (Al-Baqarah, 2: 87-90)

Another example is from the Ansâr is (supporters) that he was mentioned in their books. Heraclius, the Byzantine Emperor, Al-Muqawqas, the King of Egypt and ruler of Alexandria, Negus, the King of Abyssinia, and those who came to him at Mecca spoke about his coming. Allah mentioned them in the Qur'ân when talking about the Jews,

﴿ وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾ ﴾

which means, "Although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it." (Al-Baqarah, 2: 89)

He also said about the Christians,

﴿ وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ ﴾

which means, "And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses." (Al-Mâ'idah, 5: 83)

And He, the Almighty said,

﴿ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ۝ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟
ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ ... ۝ ﴾

which means, "Those to whom We gave the Scripture (i.e. the Tawrâh, Torah and the Injîl, Gospel, etc.) before it, - they believe in it (the Qur'ân). And when it is recited to them, they say, 'We believe in it. Verily, it is the truth from our Lord.'" (Al-Qasas, 28: 52-53)

It is recorded in Al-Bukhâry and Muslim[20] that Ibn 'Abbâs narrated from Abu Sufyân bin Harb that when Heraclius asked him about the character of the Messenger of Allah (peace be upon him) and he told him, he said, "If what you are saying about him is true, he is a prophet. And I knew he was going to be sent but I did not think it would be from among you. If I knew, I would come to him bearing all hardship and if I were (there) with him, I would wash his feet (serve and follow him)."

Al-Bukhâry added this part in his narration, "Ibn An-Nâtûr, the Prince of Îlâ' (Jerusalem) appointed by Heraclius added that Heraclius had a soothsayer who used stars in fortunetelling. When they asked him, he said, 'Tonight when I looked at the stars I saw that the king of those who circumcise had appeared. So who practices circumcision?' They said, 'Nobody practices circumcision but the Jews, so do not worry about them. Just send to (the princes in) your cities to kill all the Jews therein.'

They found an Arab and Heraclius said, 'Go and check if he was circumcised.' They looked and told him that the man was circumcised.

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[20] Recorded by Al-Bukhâry, *Bad' Al-Wahy (Book of the Beginning of Revelation)*, hadith no. 7; and by Muslim, Al-Jihâd was-Siyar (Book of Jihad and Expedition), hadith nos. 1773-1774.

So Heraclius asked him about the Arabs and the man said, 'They practice circumcision.'

Then Heraclius wrote to one of his friends in Rûmiyyah (city in Byzantine) who was knowledgeable like him. After that Heraclius went to Homs and did not leave before he had received a letter from his friend agreeing with his opinion concerning the appearance of the Prophet (peace be upon him) and of him being a prophet."

The same happened with Negus, the King of Abyssinia. The Companions immigrated to his country when the disbelievers started to harm them severely and they feared for their religion. When they recited the Qur'ân in front of him, he took a stick between his fingers and said, "'Îsâ bin Maryam had never preached anything more than what you said even to the size of this stick." So his bishops started to complain angrily. He said, "Even if you complain! Stay, you are safe in my land."

He said these words after the Quraish had sent him some gifts asking that he might return those Muslims to them. They said, "They abandoned our religion and were against your religion..."[21]

The hadith of Waraqah bin Nawfal is also recorded in Al-Bukhâry and Muslim[22] which is narrated by 'Â'ishah (may Allah be pleased with her) in the Book of the Begining of Revelation. She said, "The first form of Divine Revelation came to the Messenger of Allah (peace be upon him) as good dreams. Whenever he saw a dream, it came true

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[21] Recorded by Ahmad in his *Musnad*, vol. 1, pp. 201-203 and vol. 5, pp. 290-292 in the hadith of Umm Salamah, wife of the Prophet (peace be upon him).

[22] Recorded by Al-Bukhâry, *Bad' Al-Wahy (Book of the Begining of Revelation)*, hadith no. 3; and by Muslim, Al-Îmân (Book of Faith, hadith nos. 160-252.

like bright daylight. Then he was made to love seclusion and he used to retire in the cave of Hirâ'. There he would worship (Allah) for many days before he would have the desire to see his family..." She continued saying, "Khadîjah accompanied him to meet her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzzâ. He converted to Christianity in the pre-Islamic era and used to write the Hebrew books. He would write from the Bible in the Hebrew language as much as Allah wished him to do. So Khadîjah told him, 'O cousin! Listen to what your son-in-law has to say!' Waraqah listened to what he saw and then he said, 'This is the same secret keeper (Jibrîl, Gabriel) that Allah used to send to Mûsâ (Moses, peace be upon him). I wish I were young when it (the Revelation) comes to you. I wish I could be alive when your people turn you out.' On hearing this, the Messenger of Allah (peace be upon him) asked, 'Will they turn me out?' Waraqah said, 'Yes. Never did a man come with the like of what you came with but he was treated with hostility If I were alive on that day, I would support you strongly.' Waraqah died shortly after that."

Third: Allah told us in the Qur'ân about the coming of the Prophet more than once. He talked about the people of the Scrpture and told us that Muhammad is mentioned in their books. This proves to any wise person that Muhammad was mentioned in their books. Anyone who knew Muhammad, whether a believer or a non-believer, was sure that he was among the wisest of people. Those who disbelieve in him do not doubt his knowledge and wisdom, which helped him in establishing this great matter which happened to no one before or after him. This means he knew that he should not do or talk about that which would make him doubted. He is the keenest person to be believed and the most knowledgeable one of the ways that makes him believed. He is the farthest

person from committing what might lead to accusing him of lying.

If he had the knowledge that he was not mentioned in their books and was certain of it, he would not have told them about it continually. He would not have informed everyone about it whether or not they believed him. The one who would do such an act would be very foolish, for it proves his lying in front of those who believed in him, those who know him, and it contradicts his aims. It is like someone who wants to prove his right of something, so he chooses someone who is known for his truthfulness and who has not witnessed his case to testify on his behalf. He says, "This one will testify on my behalf and that one will testify on my behalf."

When they are present, they say, "We will not testify on his behalf and we have not witnessed the case."

Such an act is not done by a wise person who knows that these people were not present, that they will belie him, and that they will not testify on his behalf.

Fourth: It would be said: When the signs proved his truthfulness, he told about his being mentioned in the early books and about how the prophets anticipated his coming. This proved his truthfulness. But this is not done except after establishing a separate proof of his prophethood.

The first way is the most convincing proof to the people of the Scripture and the most significant sign that he is a prophet.

Many scholars were able to derive many prophecies, which support his prophethood from different places in their books. They even compiled lengthy compilations.

Such prophecies taken from these books are like those prophesizing the coming of Christ (peace be upon him).

The Jews agree upon the wordings of the prophecies but they interpret them differently. They claim that it is not Jesus Christ, 'Îsâ bin Maryam (Mary), whose coming is prophesized but another person.

However, in reality, they are waiting for none other than the Antichrist. They are also waiting for the coming of Christ, 'Îsâ bin Maryam, who will descend from the heavens as is mentioned elsewhere. They distort the meaning of the prophecies saying that they do not refer to an expected prophet. They have also said the same regarding His statement, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him." (Deut, 18:18)

Some people among them say, "This is not a statement but it is an interrogation for denial." They added an interrogative particle while the text contains nothing of the kind.

The Jews distort all the signs anticipating the coming of Christ. According to Muslims and Christians, this does not falsify the prophecies of the coming of Christ. Rather, it shows that the texts refer to it and refutes the Jews' distortion.

The same applies to the prophecies of the coming of Muhammad in the earlier books. They are not falsified by the distortions of the people of the Scripture, the Jews and the Christians. Rather, they show the signs in these texts, which prove the prophethood of Muhammad and the invalidity of the distortions of the people of the Scripture.

Five: It is said that it is known that the spread of the religion of Muhammad (peace be upon him) all over the earth is the greatest occurrence that has ever taken place.

No other religion is known to have spread and survived like Islam. Even the law of Mûsâ that continued and lasted did not spread like Islam but it was only known in some areas of Shâm (region covering Syria, Palestine, Lebanon, and Jordan).

The law of Christ did not rule before Constantine. It only ruled in some Byzantine countries. The people embracing it were oppressed, for their lords and commoners were killed in most times.

When it spread, its followers dispersed into different groups each one accusing the other of disbelief.

As for the law of Muhammad (peace be upon him), it spread in the East, in the West, and throughout the Middle of the inhabited land; the second, third, and fourth province. Its nation was prominent in the noblest of the land like in Shâm, Egypt, the Peninsula, etc. This law lasted for more than seven hundred years until now.

It is known that prophets must warn people against this person claiming to be a prophet, whether he is truthful or not. They have warned people against the Antichrist, the liar, in order to beware of his trial. They said that he was a liar who could perform some miracles , which could put people to trials, though he would only remain for a short time. If those who say that Muhammad is a liar were truthful and he was not really a prophet, his trial would have been greater than that of the Antichrist in all respects. This is because the number of people who followed Muhammad is greater than those who will follow the Antichrist. If he was a liar, then the number of people

put to trial is greater than those put to the trial of the Antichrist. Thus, warning against him is more important than warning against the Antichrist, for since the creation of Adam until now, there has never been a liar who appeared and lasted this long. How can it be possible that the prophets forgot to warn against such a person if he were a liar?

If he was truthful, then the prophecies are signs to believe in him. It is more important that prophets announce his coming as a future occurrence. This means that he was mentioned in their books.

The Prophet's mention has been cited more than one hundred times in their books. Many among the people of the Scripture reported that he was mentioned in their books. Many among those who converted to Islam reported knowing that he was mentioned in their earlier books and that this was the reason behind their embracing Islam or was the most important aspect that led them to convert. Those who found him mentioned in their books and those who heard about him from the scholars of the people of the Scripture only talk about him with praise. This proves that earlier prophets mentioned him honorably and never dispraised him.

Anyone who claims prophethood and the other prophets praised him, can be nothing but a truthful person, for it is impossible that the prophets praise someone falsely assuming prophethood. Allah says,

﴿ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ ...﴿٩٣﴾ ﴾

which means, "And who can be more unjust than he who invents a lie against Allah, or says, 'I have received inspiration,' whereas he is not inspired in anything." (Al-An'âm, 6: 93)

This proves that the prophets must have informed people about his coming. They only talk about him with praise and not with dispraise. Their mentioning him together with his claim of prophethood would only happen if he is truthful in his claim. This means that they have prophesized his coming.

The Scriptures' Witness for Muhammad

We have previously stressed several times that the witness of the previous divine scriptures for Muhammad (peace be upon him) concerns either his prophethood or what he has stated himself. In them there are clear verses, which are signs of his prophethood as well as of the prophets before him. These clear verses are considered as an argument against the People of the Scripture and also against all polytheists and atheists.

Allah mentions this kind of verses in several places in His Book (i.e., the Qur'ân). For example, He, the Almighty says,

﴿ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ ﴾

which means, "Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm (may Allah be pleased with him) who embraced Islam) of the Children of Israel knew it (as true)?" (As-Shu'arâ', 26: 197)

And says,

﴿ فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ... ﴿٩٤﴾ ﴾

which means, "So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Tawrâh (Torah) and the Injîl (Gospel)] then ask those who are reading the Book [the Tawrâh (Torah) and the Injîl (Gospel)] before you." (Yûnus, 10: 94)

He, the Almighty also says,

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ... ﴾

which means, "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah at Mecca) as they recognize their sons." (Al-Baqarah, 2: 146)

Prophecy One:

The above verses is similar to the following verse in the Torah:

> And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deut, 33:2)

Many scholars said (the following wording is Muhammad bin Qutaibah's), "Nothing could be mysterious in this verse for the one who contemplated it fully, for Allah's coming was from Mount Sinai, so as to give the Torah to Mûsâ (Moses, peace be upon him). This is found in the books of the people of the Scripture, which is the same as that found in the Qur'ân. His rising also had to be from Seir. He revealed the Gospel to Christ who was from Seir (a village in Hebron called Nazareth). That was why his followers were called "Naṣârâ." Just as His rising must have been from Seir, His shining forth must have been from mount Paran. He revealed the Qur'ân to Muhammad (peace be upon him) from the Paran mountains, which are the mounts of Mecca."

He added, "There is no disagreement between the Muslims and the people of the Scripture that Paran is Mecca. But if they claim that it is a place other than

Mecca, this will be another example of their distortion and lying."

We say: Is it not stated in the Torah that Ibrâhîm (Abrahâm) lodged Hâjar (Hagar) and Ismâ'îl (Ishmael) at Paran? Tell us, then, about the place where Allah shone from and about the Prophet to whom Allah revealed a book after Christ. Do you know of any religion that spread in the same manner as Islam did, and which spread throughout the East and the West?

Abu Hâshim bin Zhafar said, "Seir is a mountain in Syria, from which the Prophethood of Christ appeared."

We said, "Beside Bethlehem, the village in which Christ was born, there is a village now calledSeir and which contains mountains called Seir too." It is also mentioned in the Torah that the progeny of Esau inhabited Seir. Allah commanded Mûsâ (Moses, peace be upon him) not to harm them.

Therefore, the mention of the three mounts is true. Hirâ' is the highest mountain in Mecca. It was the mountain from which the revelation descended on the Prophet (peace be upon him). It is surrounded by many mountains, to the extent that it is said that Mecca contains twelve thousand mountains. Until today, there is such a place called Paran, from which the Qur'an was first revealed. Moreover, the desert between Mecca and Mount Sinai is called the desert of Paran. None can claim that no revelation or prophet was sent in that land.

Thus, it is concluded that the intended meaning by His "Shining from mount Paran" is nothing but sending Muhammad (peace be upon him). Allah, glorified be He, mentions this in the Torah chronologically, as He mentions revealing the Torah, then the Gospel and then

the Qur'ân, which are the Books of the Divine Light and Guidance.

Concerning His first revelation, it is said "the Lord Came." In the second one, it is said "rose up," while in the third, it is said, "shined up." The revelation of the Torah resembled the break of dawn, or what is brighter than that, while the revelation of the Gospel was like the rising of the sun; light and guidance increased with it.

As for the revelation of the Qur'ân, it is just like the appearance of the sun in the sky. That was why Allah said, "he shined forth from mount Paran." With the Prophet (peace be upon him), the Light and Guidance of Allah spread more in the East and the West than with the two earlier Divine Books, just as sunlight spreads when it shines. For this reason, Allah calls Muhammad (peace be upon him) "a lamp spreading light" and calls the sun "a shining lamp."

Allah takes an oath by these same three places in the Qur'ân, as He says,

﴿ وَٱلتِّينِ وَٱلزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَـٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ۝٣ ﴾

which means, "By the fig, and the olive, By Mount Sinai, And by this city of security (Mecca)," (95: 1-3)

The fig and olive is a symbolic reference to the Holy Land in which the fig and the olive grow, and in which Christ was sent and the Gospel was revealed.

He also swore by Mount Sinai; the mount from which Allah spoke to Mûsâ (Moses, peace be upon him). Then, He swore by the city of security, which is Mecca, the city in which Ibrâhîm (Abraham, peace be upon him) lodged his son Ismâ'îl (Ishmael, peace be upon him) and his

mother. It is also the city that Allah made a secured sanctuary.

It is mentioned in the Torah that Ismâ'îl (peace be upon him) was brought up and lodged at the desert of Paran, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." (Gen, 21:19-21)

It is well known and agreed upon that Ismâ'îl was brought up in Mecca, where he assisted his father Ibrâhîm in building the Ka'bah. Therefore, Mecca is Paran.

Prophecy Two:

This is a similar prophecy about Muhammad (peace be upon him) cited from the words of Simeon, "God caused clear proof to come from the mounts of Paran. And the heavens and the earth were filled with His and His nation's Glorification."

This is a declaration of the prophethood of Muhammad, who came from the mounts of Paran, whereupon the heavens and the earth were full of his and his nations' glorification. None came from the mounts of Paran, whose glorification filled the heavens and the earth, except for Muhammad (peace be upon him). Christ was not in the land of Paran at all, while Mûsâ (Moses, peace be upon him) was spoken to from Mount Sinai , which is not in the land of Paran either. If the desert between Mount Sinai and the Hejaz is Paran, Allah did not send the Torah in it. The Prophecies of the Torah were sent earlier from Mount Sinai, while that of the Gospel was sent from Mount Seir.

Prophecy Three:

This is similar to that which came in the prophecy of Habakkuk in which he said, "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." (Heb, 3:3-4)

Prophecy Four:

David said in the Psalms, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." (Psalms, 149:5-9)

These characteristics are rather found in Muhammad (peace be upon him) and his nation, for they are the people who glorify Allah loudly in the daily five prayers and from high places. Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated, "(When) we were with the Messenger of Allah (peace be upon him), we used to say Takbîr (i.e., saying, *Allâhu akbar* (Allah is the Greatest)), whenever we ascended and to say Takbîr whenever we descended. So, prayer was performed thus."

Glorifying Allah loudly is the way of the Muslims only, so is the athan. It is not specific to any other nation; not to the people of the scripture or to any other people. Mûsâ (Moses, peace be upon him) used to gather his people by blowing a horn, while the Christian's instrument is the bell.

In addition, his saying, "and a two-edged sword in their hand" refers to the Arab swords with which the Companions and their Successors conquered countries. His saying, "let them sing aloud upon their beds" is considered as an adjectival phrase for the believers who remember Allah always, whether standing, sitting, and lying down on their sides. One may perform prayer while standing, but if he cannot stand, he can perform prayer while sitting, and if he cannot sit, he can perform prayer while reclining on his side. Muslims may never abandon remembering Allah in any condition, they even may perform prayer in bed unlike the people of the scripture.

Prayer is the highest form of glorification, as Allah says,

﴿ فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ ﴾

which means, "So glorify Allah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e., offer the (Fajr) morning prayer]. And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zhuhr prayer). (Ibn 'Abbâs said: 'These are the five compulsory congregational prayers mentioned in the Qur'ân).'" (Ar-Rûm, 30: 17-18)

He, the Almighty also says,

﴿ ...وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ...﴿١٣٠﴾ ﴾

which means, "And glorify the praises of your Lord before the rising of the sun, and before its setting." (Tâhâ, 20: 130)

This is Dâwûd's intended meaning when he said, "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints." (Psalms, 149:1) He meant the new glorifications, which Allah prescribed, and which are namely the five prayers that Allah prescribed on the Muslims afterwards.

The Christians could not be the people meant in those verses, because they do not glorify Allah loudly and there are no swords in their hands, through which Allah may execute vengeance. But they were rather vanquished from nations, as they did not fight them with the sword. Instead, the Christians may fault those who fight the disbelievers with the sword. Some of them regard this matter as one of the faults in Muhammad (peace be upon him) and his nation. They are unmindful about Allah's command to Mûsâ (Moses, peace be upon him) to fight the disbelievers, upon whose order the children of Israel fought them, as did Joshua, David, and other prophets. Ibrâhim (Abraham, peace be upon him) also fought against the injustice done to his companions.

Prophecy Five:

Dâwûd (David, peace be upon him) said in his Psalms, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's

enemies; whereby the people fall under thee." (Psalms, 45:2-5)

None of the prophets girded himself with the sword after Dâwûd except for Muhammad (peace be upon him). It was none other than him under whom nations fell. His laws were always coupled with awe, as he (peace be upon him) said, "Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey." Dâwûd mentioned here that this person will have a law. He referred to him by the phrase, "most mighty" which denotes his strength and power to subdue the enemies of Allah unlike the weak and vanquished.

He (peace be upon him) is the Prophet of both mercy and fight. His followers are severe against the disbelievers and merciful among themselves, humble toward the believers, but stern toward the disbelievers. This is contrasted to those who are subservient to both parties, like the Christians in front of the disbelievers, or those who render themselves above the believers like the Jews. Whenever there came to them a Messenger with what they themselves did not desire, a group of them they called liars, and others among them they killed.

Prophecy Six:

In one of his Psalms, Dâwûd (David, peace be upon him) said, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he

crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." (Psalms, 72:7-17)

These attributes are more applicable to Muhammad and his nation than to Christ. Muhammad crossed the Roman sea to reach the Persian one, from rivers like Saih̲ûn and Jaih̲ûn (two rivers in Khurasan) to the land of the west. He (peace be upon him) said, "The land was folded for me with its East and West, and the dominion of my nation shall reach that which was folded for me from it."[23]

He is prayed for and blessed at all times, in each of the five prayers and for all other prayers, during which everyone of his nation says, "O Allah! Bless Muhammad and the family of Muhammad, and send Your Blessings upon Muhammad and the Family of Muhammad." Thus, he is prayed for and blessed.

He subdued the inhabitants of several isles, such as: the inhabitants of the Arabian Peninsula, the inhabitants of

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[23] Recorded by Muslim, *Kitâbul Fitan,* vol. 19, hadith no. 2889, Abu Dâwûd, *Kitâbul Fitan,* hadith no. 4252, At-Tirmidhy *Kitâbul Fitan*, hadith no. 2176, and by Ah̲mad in his *Musnad,* vol. 4, p. 123. They all recorded it from the narration of Thawbân.

the island between the Tigris and the Euphrates, those of the island of Cyprus, and those of islands of Andalusia.

All the kings of Persia submitted to him, none of them remained without either embracing Islam or paying the Jizyah (a head-tax to be paid by non-Muslims when they are under Muslim control). On the other hand, only some Roman kings embraced Islam or paid the Jizyah, which was why the kings of Persia were specifically mentioned in the above verses.

Thus, the majority of nations that knew him and his nation either believed in him, submitted hypocritically to him, had a truce with him or feared him. In addition, he saved the weak from the tyrants. This is contrasted to Christ, for neither did he nor any of his successors attain any such level of dominion. He is not prayed for continually during the nighttime and the daytime, as the Christians claim his godhood, so they do not pray for him, but rather to him.

Prophecy Seven:

Isaiah said in his prophecy, "For thus hath the Lord said unto me, 'Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you." (Isaiah, 21:6-10)

The rider of the ass is Christ while the rider of the camel is Muhammad, (peace be upon him) who is more famous

regarding riding camels than Christ. Under the leadership of Muhammad (peace be upon him), Babylon fell.

Prophecy Eight:

Praising Mecca, (may Allah honor it), Isaiah said, "Raise your eyes and look all around you, you will rejoice and be happy to see the riches of the seas being carried to you and the nations' journey for pilgrimage. Until you will be filled with caravans of camels and your land is insufficient to accommodate the caravans that are coming to you. And the people of Sheba will come to you, the sheep of Paran will be led to you and you will be served by the men of Ma'rab."

The last phrase refers to the custodians of the Ka'bah, the descendents of Ma'rab bin Ismâ'îl.

These are all attributes specific to Mecca. It is the place to which the riches of the seas were carried, the nations journey for pilgrimage, and the sheep of Paran were led as presents and sacrifices. Paran is the wide desert that contains Mecca. There, the land was insufficient to accommodate all the camel caravans that carried many people and much of their provisions. It received the people of Sheba, who are the people of Yemen.

Prophecy Nine:

Isaiah said to the Prophet (peace be upon him) mentioning his name, "I have made you Muhammad (i.e., praiseworthy), O Muhammad, O Lord's Most Holy! Your name is there from the beginning of time."

Can anyone deny the truth after that? Isaiah's saying that the name "Muhammad" existed from the beginning of time agrees with Dâwûd's saying that Muhammad's name existed before the sun.

His saying, "O Lord's Most Holy" means the one whom the Lord purified and who is thus chosen and cleansed from the impurities of his human nature.

Prophecy Ten:

Stressing the fact of the seal of prophethood, Isaiah said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah, 9:6-7)

Thus, Isaiah witnessed the truth of the prophethood of Muhammad (peace be upon him). Moreover, he described his features specifically, which including his mole. Neither Sulaimân (Solomon, peace be upon him) nor Christ had such a mole. He mentioned him sitting on the throne of Dâwûd, (David, peace be upon him) which indicates that he would inherit the Children of Israel: their prophethood and rulership.

Prophecy Eleven:

Isaiah described the nation of Muhammad (peace be upon him), "Let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them glorify the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." (Isaiah, 42:11-13)

It is agreed that Kedar is the son of Ismâ'îl (Ishmael, peace be upon him), that Rabî'ah and Mudar are Kedar's sons and that Muhammad (peace be upon him) is a descendent of Mudar. This celebration of Allah's praise throughout the land and sea did not occur except after Muhammad (peace be upon him) was sent. Celebrating Allah's praise refers to the five prayers, as the earth was made a place of worship and a means of purification for the Muslims. So the five prayers are performed on land and on sea.

Prophecy Twelve:

Isaiah said, "We have heard the voice of Muhammad (i.e., the Praiseworthy) coming from the ends of the earth."

Let the people of the Scripture tell us about a prophecy, which mentions a prophet's name more explicitly than this one!

Prophecy Thirteen:

Daniel threatened the Jews and described the nation of Muhammad (peace be upon him) to them, "Allah will conquer you and will send a prophet from amongst them and will reveal a book unto them. He will empower them over you; they will overpower you and guide you to the truth. The men of Kedar will come out in groups of nations accompanied by armed angels on white horses. They will besiege you and your end will be in Hellfire. We seek refuge with Allah from Hellfire."

The men of the tribe of kedar are Rabî'ah and Mudar. Muhammad (peace be upon him) was from Mudar.

Daniel mentioned, "armed angels on white horses." This is recurrently related in traditions; the angels did descend riding white horses. They descended on the Battle of

Badr to support the Prophet (peace be upon him) and his nation, and also on the day of Al-Ahzâb (i.e., the battle of the clans) when they besieged Banu Quraizhah.

Prophecy Fourteen:

Daniel (peace be upon him) mentioned Muhammad by name saying, "Your enemies shall draw in your bows, and the arrows will be quenched, O Muhammad, by your command."

This is an explicit declaration that cannot be refuted, and if anyone attempts to do so, let him bring another one whose name is Muhammad, who has arrows to be drawn and a command that is ever obeyed.

Prophecy Fifteen:

Mentioning the personal features of the Messenger of Allah (peace be upon him) in the original Torah, Ka'b quoted, "Ahmad is My chosen servant. He is neither severe nor harsh, nor does he raise his voice in markets. He does not recompense the bad deed with its like, but pardons and forgives. His birthplace is Mecca, his place of emigration is Tâbâ and his rule is in Shâm (Region covering Syria, Palastine, Jordan and Lebanon). His people are those who praise, who praise Allah in every highland and glorify Him in every lowland, who lower their gazes and cover the lower half of their bodies. They are the watchers of the sun, and they announce their athans up in heaven. Their rows in prayers are the same as those in Jihâd (fighting for the Cause of Allah). They are monks in the night and lions in the day. They have a buzzing sound like that of the bees. They perform prayer whenever it is due, even if on sweepings."

Prophecy Sixteen:

John the Disciple said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John, 14:26)

John also said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John,: 14:15-17)

He also said, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John, 14:24-29)

He also said, "When the Comforter whom my Father sent comes, he shall witness for me. I have said this to you, so that when he comes, you should believe in him and never doubt him."

And then he said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John, 16:7-14)

John reported that Christ said, "The Prince of the world shall come, and nothing is for me."

Matthew the Disciple said, "When the lord of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees heard his parables, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet." (Matt, 21:40-46)

Christians differed regarding the word "Comforter." Some of them said that it was a spirit, which descended upon the Disciples, while others said that it was flames of a fire that descended upon them from heaven, which performed wonders and miracles. That was why those who knew well the conditions of the Christians clarified the matter by saying that none of the Christians were able to provide plausible evidence to prove the coming of this Comforter.

Other Christians claimed that the Comforter is Christ himself, as he came forty days after his crucifixion. He also rose from his grave. But interpreting the Comforter as being a spirit is false and interpreting it as Christ is even falser. The Holy Spirit, which is Jibrîl (Gabriel), continued to descend upon the prophets before and after Christ. This is a fact upon which the people of the Scripture agree. Moreover, the Holy Spirit was not described as above. Thus, the Comforter is an entity other than the Spirit by which prophets and pious people continued to be supported. So, Christ prophesied concerning someone greater than that, who will come after him. In addition, he described the Comforter with characteristics that were not applicable to the Holy Spirit, but rather to a man who would be like him, as he said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John, 14:15)

The phrase, "another comforter" denotes that there was one before him. There was no other extraordinary being than Christ in his lifetime, during which no spirit descended upon any of his people. Thus, the one who would come after him should be like himHe said, "that he may abide with you for ever" so, that means that he will stay with mankind until the end of time. It is understand

that this does not mean his actual physical presence, but rather the existence and execution of his laws and commands. Thus, the law and religion of the first Comforter will not remain forever. This indicates that the law and religion of the second will not be abrogated, unlike those of the first. This applies perfectly to Muhammad (peace be upon him).

Christ also said that this Comforter will witness for him, teach people everything, remind them of all that Christ said and reprove them of sins. He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John, 14:26)

He also said, "When the Comforter whom my Father sent comes, he shall witness for me. I have said this to you, so that when he comes, you should believe in him and never doubt him."

And he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John, 16:7-14)

These descriptions and attributes conveyed by Christ about the Comforter do not apply to something that is found in the hearts of some people, which can neither be seen nor heard (i.e., a spirit). They are rather applicable to a tangible being that can be seen and heard by people; a person who will witness for Christ, teach people everything, remind them of what Christ said, reprimand them because of committing sins and guide people to the truth. This person does not speak of himself, but rather conveys what he hears and he explains to people the truth about the Lord of the Universe.

This being can neither be an angel, which no body can see, nor can it be guidance or knowledge, which is found in the hearts and minds of some people. He cannot be any other being except a great human being, who will speak to people with that which Christ conveyed to them previously. He cannot be anything other than a human Messenger, who is greater than Christ; as Christ made it clear that the other Comforter would be capable of things he himself was not, such as conveying great matters to people s of which the minds of his people could not conceive, being aware of matters about which Christ had knowledge and telling about all that would come and of the praise the Lord deserved. Christ said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John, 16:12-14)

These attributes can only be verified in Muhammad (peace be upon him). Conveying detailed information about Allah, His Attributes, His Angels, His Kingdom, and

what He prepared in Paradise for His pious worshippers and in Hellfire for His enemies, is a matter that cannot be conceived by the minds of most people. That was why Christ said to them, "I have yet many things to say unto you, but ye cannot bear them now." (John, 16:12) He was so honest and truthful with his followers. Thus, concerning the Attributes of Allah, the description of His Kingdom, and the Hereafter, the Bible only contains some brief information. The Torah also contains brief information about the Last Day, but Mûsâ (Moses, peace be upon him) paved the way for Christ by mentioning the matter. In spite of that, Christ said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John, 16:12-14)

The above verses indicate that the Comforter would do this, not Christ. That was exactly what Muhammad (peace be upon him) did. as he guided humanity to the truth. Through him, Allah perfected His religion and His Blessing on mankind. He was the last of the Prophets, so there was nothing left for another prophet after him to convey. Muhammad (peace be upon him) informed mankind about all the Portents of the Hour; the Resurrection; Reckoning; the Straight Pth ; weighing of deeds; Paradise and the various blessings therein; and Hellfire and the different ways of torment therein. The Qur'ân contains a great deal of information about the Hereafter, Paradise, Hellfire, and the like, which are neither found in the Torah nor in the Bible. That is a verification of Christ's statement, "and he will show you things to come."

Muhammad (peace be upon him) conveyed a great deal of information about what would occur in the future, in a manner which none of the prophets before him ever did, not to mention the Disciples.

Christ also said that the Comforter would inform people about their Lord. This includes speaking about His Names, Attributes, Books and Messengers, so that with which he comes should be comprehensive enough to include all that the Lord deserves. None has come with such things except Muhammad, for the Book and wisdom revealed to him include all these things.

It is known that what was revealed to the Disciples did not contain all of this, half of it, or even one third of it. The message of Christ was far greater than what the Disciples came with and this second Comforter came with a greater message than that of Christ.

As well as this, Christ said, "When the Comforter whom my Father sent comes, he shall witness for me. I have said this to you, so that when he comes, you should believe in him and never doubt him."

He clarified the point that he said about him, so that you believe in him when he comes, not to doubt him. and added that he would testify for Christ.

. Allah says,

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ...﴿٦﴾ ﴾

which means, "And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrâh [(Torah) which came] before me, and giving glad tidings of

a Messenger to come after me, whose name shall be Ahmed." (As-Saff, 61: 6)

He said that this Comforter would reprove the world of sin while none but Muhammad has reproved the whole world of sin. He warned all people and reproved them of sins such as disbelief, wickedness, and disobedience. He reproved all the disbelievers whether among Arabs, Turks, or others. He reproved the Magi at a time when their kingdom was the greatest. He also reproved the Jews and the Christians.

He pointed out that he does not speak of his own accord, but that he speaks what he hears. This means that all of his words are revealed to him and are not something that he learned from people or deduced by himself. This is the unique feature of Muhammad (peace be upon him), for both Christ and the previous prophets learned from their people, as well as having knowledge revealed to them.

Muhammad (peace be upon him) said nothing except what was revealed to him, for he was a conveyer of the message. Allah says to him,

﴿ يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ... ﴿٦٧﴾ ﴾

which means, "Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind." (Al-Mâ'idah, 5: 67)

Allah guaranteed His Protection for Muhammad (peace be upon him) if he conveyed the message. So, he guided people to the Truth and conveyed to them that which none of the previous prophets could convey for fear of

being killed, as they claim happened to Christ and others.

Christ said that he did not tell them all that he had to say, as they could not bear it at that time. They acknowledged that he feared them when he told them about the truth.

Allah supported Muhammad in a way that was never done with any previous prophet. He protected him from mankind so that he would never be afraid to say anything. He bestowed revelation and knowledge upon him that were not given to anyone before.

The book (Qur'ân) sent to Muhammad (peace be upon him) is full of revelation concerning the unseen, which has not been mentioned in any other book.

He supported his nation in order to bear the weight of the Qur'ân. They were not like the people of the Torah who were entrusted with it but failed in this obligation or like the people of the Bible to whom Christ said, "I have yet many things to say unto you, but ye cannot bear them now." (John, 16:12)

There is no doubt that the nation of Muhammad is better in reason, greater in faith, and fuller in belief than other nations.

Christ also said that this Comforter would testify in his favor, teach people everything, and remind them of Christ's words. It is known that this would not happen unless all mankind listened to this testimony not just to a few people.

No one has ever testified for Christ in front of all mankind except Muhammad (peace be upon him), for he made known all the truth about Christ and testified that he was an honest messenger. Most people listened to him and knew that he believed in Christ and exalted him above the

claims of the Jews and the falsehood of the Christians, and knew that he testified for him Truthfully.

That is why when Negus heard from the Companions what Muhammad said about Christ, he said to them, "'Îsâ never preached anything more than what you said even to the size of this stick."

Allah made the nation of Muhammad witnesses over mankind with what they knew of the Truth, for they are just and would never testify to falsehood. The witness must always be just unlike him who transgresses in his witness by adding or deleting something. This is like the witness of the Jews and the Christians.

Furthermore, assuming that Farqlit (the Syriac word for *Comforter*) means "the oft-praising one", "the praising one", "praise" or "consoler", such qualities are proven to apply to Prophet Muhammad (peace be upon him). For both Prophet Muhammad and his nation are known for praising Allah at all times, and when their condition is good or bad. Also, Prophet Muhammad is the carrier of the banner of praise, and he used to celebrate the praises of Allah at the commencement of his speeches and prayers.

For being "oft-praising" of Allah, he was similarly rewarded in his name as he was called Muhammad and Ahmad, which both mean "the praiseworthy."

Some people say that the meaning of the word Farqlit is the Consoler. There was no prophet who consoled the monotheists like Muhammad did. That is why he is more entitled to this name than any other person.

Some say it means "the savior" which is also clearly applicable to him. Christ was the first savior as was mentioned in the Bible. It is known by Christians that

Christ was named the Savior. Thus, Christ (peace be upon him) was the first Comforter and he gave the glad tidings of another Comforter. He said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John, 14:16)

This is another Comforter, who will abide forever with them while Christ was the first Comforter.

No one ever called that which is revealed in the hearts, a savior or comforter. The words of Christ must only be interpreted in their own language and the common meanings of the language in which it was said. The same applies to all prophets and callers to the truth. This other Comforter is said to abide with them forever.

Muhammad is the Comforter who came with a law, which stays forever and is not abrogated.

It is also mentioned in the Bible in the Book of John that Christ said, "The Prince of the world shall come, and nothing is for me."

The word 'Prince' in the Syriac language means one of high esteem. They used to say that Christ is the Prince of Devils meaning that he is the greatest of them all. This is a lie from the Jews concerning Christ.

When Christ says, "The Prince of the world," he means the greatest person in the world and its chief.

Christ anticipated his coming, which eliminates the possibility of the person being Christ or someone like him. No one has come after Christ and has been obeyed by the whole world like than Muhammad (peace be upon him). This is among the glad tidings Christ gave of the coming of Muhammad (peace be upon him).

He also named some prophets of which they had no knowledge like Hûd, Sâlih,, Shu'aib (peace be upon them) and others.

Muhammad (peace be upon him) agreed with Christ that he was the Prince of the world. He said, "I am the master of all the sons of Adam (mankind) with no pride (for it was a privilege bestowed by Allah) and I have in my hand the banner of praise with no pride...and I am the first one for whom the earth will split asunder, with no pride."[24]

He is the one with the banner of praise and with Al-Maqâm Al-Mahmûd (the highest degree in Paradise) for which the first and later generations will envy him on the Day of Resurrection. He is really the master of the world. This coincides with what Christ said about him. He is the prince of the later generations in this world and in the hereafter and he is the prince of the first and later generations in the hereafter.

The Statement of Chrsit, "The Prince of the world shall come, and nothing is for me," includes both assertions; asserting that he is a messenger and asserting monotheism and that all matters are in the Hands of Allah. This verifies that there is no god but Allah and that Muhammad is the Messenger of Allah.

The statement of Christ, "And nothing is for me," indicates that he has no godly attributes. This refutation applies to all creatures. Allah, the Exalted, says to Muhammad,

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ ... ﴿١٢٨﴾ ﴾

which means, "Not for you (O Muhammad, but for Allah) is the decision." (Âl-'Imrân, 3: 128)

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[24] Recorded by At-Tirmidhy, *Tafsîr Al-Qur'ân*, hadith no. 3148 and he said, "It is an authentic hadith;" and by Ahmad, vol. 3, p. 2.

He, the Almighty also says,

﴿ قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ... ﴿١٨٨﴾ ﴾

which means, "Say (O Muhammad): 'I possess no power of benefit or hurt to myself except as Allah wills.'" (Al-A'râf, 7: 188)

In the prophecy of Isaiah, he described Muhammad as the Prince of peace. Peace and Islam come from the same root linguistically. Thus, it is clear that he is the master of the religion of Islam.

There is no doubt that all the prophets were sent with Islam, but this religion was not known or spread on earth through any of them, as it was for Muhammad, who is the Prince of Islam just as Satan is the Prince of evil. Allah says that Nûh (Noah, peace be upon him) said,

﴿ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾ ﴾

which means, "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away [from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allah], then no reward have I asked of you, my reward is only from

Allah, and I have been commanded to be one of the Muslims (those who submit to Allah's Will)." (Yûnus, 10: 71-72)

This is Nûh, the first Prophet sent to the people of the earth, mentioning that he was commanded to be one of the Muslims.

The Exalted says that Ibrâhîm (Abraham) said,

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَـٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَـٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِلَـٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ ﴾

which means, "And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamîn* (mankind, jinn and all that exists)." And this (submission to Allah, Islam) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)." (Al-Baqarah, 2: 130-132)

Allah says that Mûsâ (Moses) said,

﴿ وَقَالَ مُوسَىٰ يَـٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ ﴾

which means, “And Mûsa (Moses) said, ‘O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will).’” (Yûnus, 10: 84)

Allah says that Bilqis said,

﴿ ....رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَـٰنَ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٤٤﴾ ﴾

which means, “My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaimân (Solomon), to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists)." (An-Naml, 27: 44)

When the sorcerers embraced Islam, Fir‘awn (Pharaoh) wanted to kill them, so they said (as Allah mentions),

﴿ ...رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ ﴾

which means, “Our Lord! Pour out on us patience, and cause us to die as Muslims." (Al-A‘râf, 7: 126)

Allah, the Almighty also says,

﴿ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ ﴿٤٤﴾... ﴾

which means, “Verily, We did send down the Tawrâh (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews.” (Al-Mâ’idah, 5: 44)

And says,

﴿ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ ﴾

which means, “And when I (Allah) put in the hearts of *Al-Hawâriyyîn* (the disciples) [of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (Al-Mâ’idah, 5: 111)

He, the Almighty also says,

﴿ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّـٰهِدِينَ ﴿٥٣﴾ ﴾

which means, “Then when ‘Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" *Al-Hawâriûn* (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah). Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha ill-Allâh* - none has the right to be worshipped but Allah).'" (Âl-'Imrân, 3: 52-53)